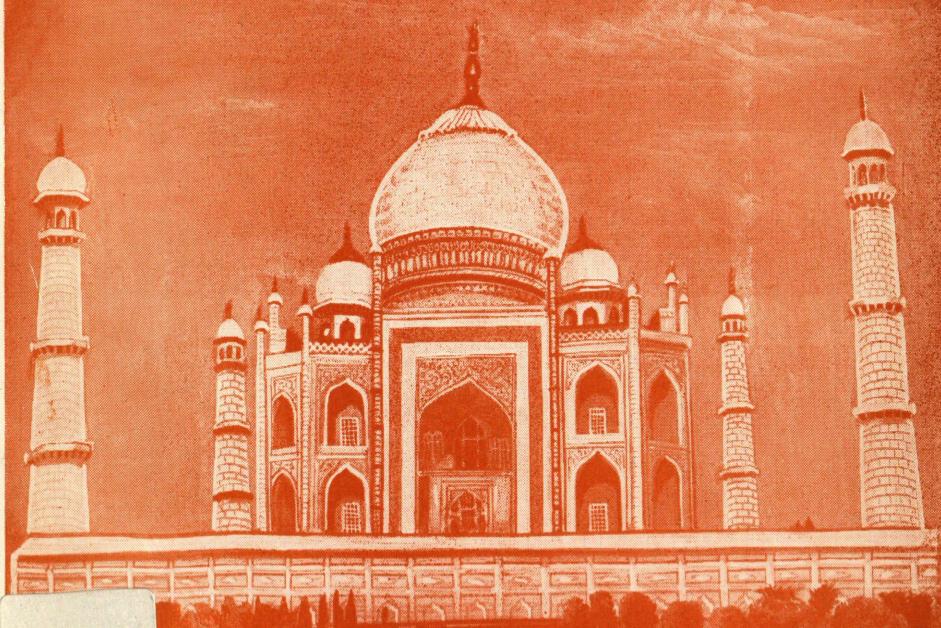


# The Challenge of India



BV  
3265  
.K62  
1989

HER.

Dr. Martin Kobialka

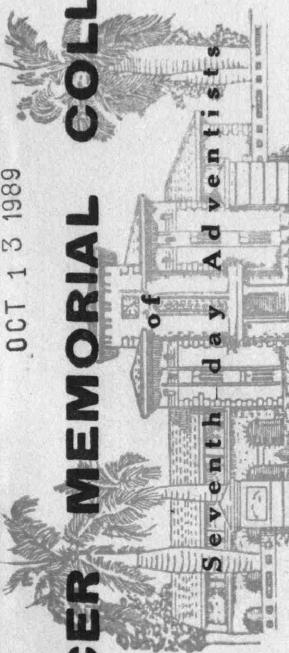
LIBRARY  
CULTURAL CENTER  
James White Library  
NEW YORK UNIVERSITY

Samuel Paulose

JAMES WHITE LIBRARY

PHONE : 339062, 3, 4

**SPICER MEMORIAL COLLEGE**



TELEGRAMS : "SPICER," PUNE

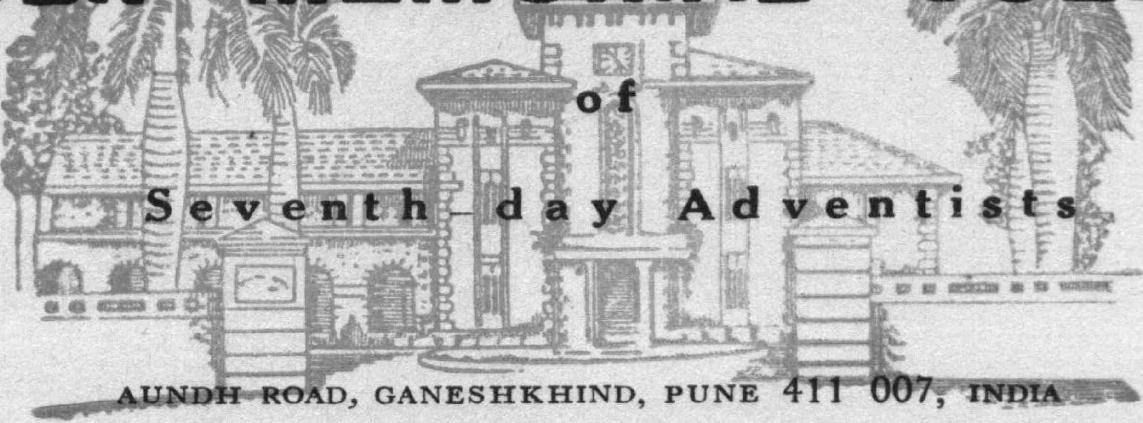
ADVENTIST  
HERITAGE CENTER  
James White Library  
ANDREWS UNIVERSITY

TELEGRAMS : "SPICER," PUNE

PHONE : 339062, 3, 4

OCT 13 1989

# SPICER MEMORIAL COLLEGE



***Dr. Martin Kobialka***

Sept.10, 1989

Dear President,

India is in tremendous spiritual need; therefore I may place in your hands the attached book THE CHALLENGE OF INDIA which I have written as a missiologist after a discussion with Elder N.C.Wilson four months ago.

Our G.C. President has promised to take my observations into consideration in new global strategies. Since you are an experienced administrator you can best evaluate the proposals in this book, especially on the pages 50-52, and 57-62. May I kindly ask you to tell me your opinion about these viewpoints ?

I am looking forward to your appreciated answer and remain with kindest regards

Yours in Christ

*Martin Kobialka*

Dr.Martin Kobialka.



# **THE CHALLENGE OF INDIA**

**FROM  
MISSIONS TO COMMISSION**

**BY  
DR. MARTIN KOBIAŁKA**

Spicer Memorial College Press  
Pune - India

ADVENTIST  
HERITAGE CENTER  
James White Library  
ANDREWS UNIVERSITY

Copyright 1989 with the author.

Cover photo by S. S. Poddar,  
Head of the Department of Graphic Arts.  
Spicer Memorial College.

Art work by Samuel Paulus

First Indian Edition 1989 — 3000 copies.

BV  
3265  
K62  
1989  
HER

*Publisher and Distributor:*

Spicer Memorial College Press  
Aundh Road, Ganeshkhind Post  
Pune - 411 007, INDIA.

Price : Rs. 15.00 (in India) U.S. \$ 4.00

507580

# 21581974

To

my respected mentor and friend

**DR. HEINZ ROEHR**

Professor of Missiology at

Frankfurt University

West Germany

## FOREWORD

Dr. Martin Kobialka has been in India for more than two years by now. During this period of time, he has tried to understand the dynamics of the developments of the SDA Church and as a result has brought out this booklet. While it is possible one might disagree with him on some of his conclusions and suggestions, I personally feel that he has presented valuable material that is worthy of serious consideration and discussion. If as a result of this a consensus can be reached as to how we as a Church may approach the many problems we are confronted with in India, and also as to how to make the Church and its mission relevant and dynamic, much good can be achieved. I feel Dr. Kobialka has sincerely tried to understand the Challenges of India. Christians have a great and meaningful role to play in making India truly faithful to its rich heritage and thus make the message of Jesus Christ valid to its people.

M. E. Chrian, Ph.D.  
President  
Spicer Memorial College  
Pune 7

## PREFACE

It was an exciting moment when we were walking on the still unexcavated hill of Laodicea. We were fully aware of the stirring fact that we are now treading on historical ground. Under our feet lies — buried by sand and earth since nearly two thousand years — this ancient city of luxury and wealth which was able to boast: "I am rich, with everything I want; I don't need a thing!"

However, Jesus testified to her: "You don't realize that spiritually you are wretched... and blind... My advice to you is to get medicine from me to heal your eyes and give you back your sight." (Rev. 3:18. The Living Bible)

The leader of our group had warned us that we should watch the sand under our feet because we might find some antique articles of this ancient city, like coins, tools or pottery, since no excavation has yet been done in this place. So I am walking slowly and carefully with my eyes fixed on the ground. Suddenly I push a little round stone with my shoe and instinctively bend down to pick it up. But this stone is not a stone at all, it is a little piece of pottery. I hold in my hand a little bowl not bigger than double the size of the tip of my thumb, a small pot which surely has been used as a container for eyesalve by the inhabitants of Laodicea who were often stricken by eyetrouble due to the wind which blew from the valley and carried a lot of very fine dust injurious to their eyes.

It seems to me that this little bowl of eyesalve has been placed in my hands by God's providence to teach me a lesson. The Lord had addressed his church in that ancient city by the following words: "Write this letter to the leader of the church in Laodicea." (For the word '*leader*' the term '*angel*' is used here, which can also be translated *messenger* or in Latin *missionary or ambassador*). Since I am a leader of the church too, I think that the Lord wants me to open my eyes for something which I do not see at the moment. Now, being in India since nearly three years, the spiritual need of the Christian church

here in general, and our Seventh-day Adventist church in particular, has become so obvious that no earnest follower of Christ may remain blind to these facts. But we — the leaders of our church in India as well as of our church in all the world — also need the eyesalve of the Holy Spirit to see the challenge of India for the proclamation of the last message of Jesus Christ in our days. He has promised a REVIVAL AND REFORMATION through His spirit also here in India. We may still be blind to His commission due to the historical dust of an obsolete missionary age in our eyes, so that we cannot see that the structures and methods of a colonial type of church in India are outdated.

I turn the little bowl of eyesalve in my hand, and place it in the hands of the reader, that by the grace of God we may turn away from the sickness of the methods of our missions and open our eyes to the commission of our Saviour who wants to finish his gospel work through us here and now.

## C O N T E N T S

	Page No.
<b>INTRODUCTION</b>	
<b>RELIGION IN INDIA</b>	1
Population Explosion	1
Unequalled activities and sacrifices	4
Religious liberty and tolerance	6
Harmony of science and religion	8
Courage to reform religion	9
The Indian view of Christ	10
<b>THE FAILURE OF THE PROTESTANT</b>	
<b>MISSIONS</b>	15
Evangelical Fellowship of India	15
The All India Congress on Evangelism	18
Ecumenical orientation in India	22
<b>THE WORLD COUNCIL OF CHURCHES AND</b>	
<b>THE WORLD EVANGELICAL FELLOWSHIP</b>	24
The failure of the World Council of	
Churches	25
The World Evangelical Fellowship	29
<b>THE FAILURE OF THE ADVENTIST</b>	
<b>MISSION IN INDIA</b>	32
Wrong church structures	32
An old fashioned administration	39
The inefficient educational work	42
The Adventist medical work	44

NEW CHURCH STRATEGIES FOR INDIA	....	48
Time is running out for India	....	48
The challenge of religious India	....	49
Mistakes of the Adventist Mission	....	50
The special prophecy for India	....	52
FRIENDS OF INDIA – A UNIVERSAL BROTHERHOOD	....	63
Preparation for the coming of Christ	....	63
Genuine Evangelism	....	66
Financial support	....	72
A universal brotherhood	....	75
The wholistic approach in the rural areas	....	79
The city penetration programme	....	83
APPENDIX 1		
Strategy for leadership training	....	86
APPENDIX 2		
Training objectives for a disciple	....	89
APPENDIX 3		
A chapter for our Hindu friends	....	108
BIBLIOGRAPHY	....	114

## INTRODUCTION

"The attempt to conquer Asia for Christ has definitely failed," writes Sardar K. M. Panikkar about 20 years ago in his book "*Asia and Western Dominance*" and continues: "In spite of the immense and sustained effort made by the churches with the support of the lay public of the European countries and America." Dr. I. Ben Wati states in "*Whither Evangelicals*". Delhi 1975: "After 250 years of Protestant Missions we have only as many Christians in India as its annual population increase. Statistically speaking, evangelism in Asia has made very little impression." p. 10

"A far larger number of Asians do not know Christ than when William Carey first headed for India . . . There are at least 500 subcultures in India alone . . . in at least 480 of these entire subcultures there are no Christians at all. Very bluntly, normal evangelistic outreach from existing Christian churches in India is utterly inadequate to face this challenge." Ralph D. Winter, in R. E. Hedlund, "*Roots of the Great Debate in Mission*", Madras, 1981. "At the great Lausanne Congress on Evangelism, Dr. George Samuel of Kerala said to the two hundred delegates from India: More than 98 percent of the evangelism of the church in India is directed at existing Christians, and never reaches even a tiny fraction of India's 600 million souls who have not accepted Christ as Lord and Saviour." D. McGavran, "*Understanding the Church in India*", Bombay 1979, p. 233.

The former Brahmin priest B. N. Banerjee, who is now a devoted Christian layman, analyses in his most remarkable work: "*How to Communicate the Good News*" the reasons for the failure of the Christian Church in India:

"If the 'whites' had not been the pioneer Christian missionaries in India, India might have opened its heart to the Gospel of Christ without much resistance . . . Unfortunately

Christianity was introduced by the oppressor 'whites' presenting their own religion to the Hindus who rejected their message of Christ for the redemption of mankind. Christ proclaimed the Kingdom of God, and the 'whites' in their Western cultural package established Western churches in India that were anything but oriental.

The Christian faith should have been introduced to the Hindu mind on the basis of the Vedanta. This exposition would have created a climate of better understanding of the Gospel of Christ within the Hindu Cultural wave length. But the white missionaries made the Gospel of Christ more Westernized in its forms and contents and in the process did not miss the opportunity to condemn the Hindu as 'devil worshippers'.

Christian clergymen should have been the 'Sannyassis' and not 'Padres' (Pastors). Instead of building big church buildings, most of which are now falling apart, we need to develop 'Ashrams' on the banks of the holy rivers of India in which to lead a life of utmost simplicity for peace and for the glory of God. The Hindu mystical tradition and contemplative life should not be missed by the disciples of Christ, for the expression of the holiness of Christ in the pursuit of salvation."

(page 73)

Dr. McGavran writes in his above mentioned book on page 239:

"Great sections of the Church in India do very little evangelizing, and build heavy programs of social action into their seminary curricula. They turn away from evangelism in the very hour when hearing the Good News is ardently desired by many of India's sons and daughters."

Since the Seventh-Day Adventist mission in India is regarded a Protestant mission we have to find out whether it has failed as well, and if so, what we have to do to correct our failure. Many attempts have been made to correct the mistakes of the Protestant missions in India and to overcome the result of the failure. What has been done on our part? Today India challenges us more than ever before. The first challenge is the religious life of India.

## RELIGION IN INDIA

### 1. POPULATION EXPLOSION

India is after China the most populated country of the world. When we add the number of all the inhabitants of the whole continent of Africa with all countries from Cairo to Cape Town to the number of people in all South American states, then we reach the number of the population of India. If we compare the size of those two continents, Africa and South America with the sub-continent of India, it becomes obvious how densely populated this country is.

An Indian writer, Dr. G. D. James, states in his book "*Missions on the March, Epping, Australia, 1982, p. 10:*

"By 2,000 A.D. the world population would have reached the seven billion mark. This means that ten babies are born in the time a sentence can be read. More than half the world's population are found in Asia and one third of the total of people dwell in East Asia. In Asia there are one billion young people of 21 years of age and under. This number is more than the total population of U. S. A., Europe and Soviet Russia."

Then he comes to an interesting comparison. There are more than 800 million Christians in our world today.

"If each of all the Christians in the world today preached to one million people daily, it would take about eleven years to speak to the total population of the world! What a chilling and staggering fact this is!"

The census of India is never accurate because the growth of the people is so fast, that every month one million people are added by birth to the nation. This speed is even accelerated, so that there are not only 12 million inhabitants more in India each year, but 15 million. By the end of this century

in the very short period of one decade, the presently counted number of more than 800 million will reach the one billion mark.

About eighty percent of the people live in rural areas. Within the next ten years we can count 800 million inhabitants in the 600 000 villages of India. The agriculture with its present methods cannot give enough work nor food to 25% of these villagers. They are at least part-time without employment. As soon as the harvest is brought in or in case of a draught those 25 percent, that means 200 million farmers, are without work. Many leave their homes and migrate to the cities where industrialization seems to promise jobs for them.

In Bombay alone about 100 000 of these unemployed farmers press into the overcrowded city every day. They try to find shelter and accommodation with some relatives or friends in the overpopulated slums. Of the 8 million inhabitants of Bombay half of them live literally on the streets or in the slums. It is estimated that at the end of this century this huge city will have twenty million citizens, and about 75% of them will be living in the slums. Food, water, sanitation is lacking here to a great extent, which will cause more and more diseases.

Need, hunger and misery will accumulate a psychological pressure on the masses which will result in a common feeling of dissatisfaction, anger, aggression and eventually cause rebellion and even civil war which will utterly ruin the whole nation. The fate of Bombay is not unique in India, we count that within the next ten years there will be twenty cities which will reach the mark of twenty million citizens each.

India's fast industrialization cannot cope with her population explosion. Already now India is among the nations with high technology and economy like the USA, Japan, Russia, Germany, Great Britain, Canada, Australia etc. It is actually on the ninth place and is developing fast. In order to compete with the technical progress of these nations India has to step into computerisation of production in the factories, which will

give less work to the employees, since sometimes one computer replaces ten to twenty workers and more. So even the immense progress of development in India cannot supply enough work for the 200 million poor farmers pressing into the industrial zones of and around the big cities.

The food supply of the growing masses is another problem which is aggravated by the lack of natural and wholesome nutrition due to industrialized food. The polishing of rice and other grains, the canning of vegetable and fruit and the refining of sugar and flour removes the vitamins which are in the bran and germ of the cereals and in the unboiled vegetables. The needed amount of Vitamin B, for instance, is 5 mg per person daily; however, due to the denatured food supply the average intake of this essential vitamin is only 0.8 mg. Thus the civilization diseases caused by the lack of vitamins are increasing year by year in India. As these infirmities do not occur suddenly after eating, but need a number of years to develop inside of our body, we can expect such a terrifying amount of sick people by the end of this century that can never be taken care of by the medical systems of the country. We can imagine that the pressure of pain and sickness will add to the dissatisfaction of the masses and to the danger of an insurrection and civil war. Time is running short for the welfare of the whole nation of India.

Another problem seems to endanger justice and peace of this greatest of all democracies in this earth: The devaluation or depreciation of money. The inflation rate is more than eleven percent annually, prices go up especially for food and housing continually without hindrance. The government tries to cope with the increase of inflation, but all attempts cannot balance debit and credit. Salaries and wages are not increased at the same speed as the devaluation of money. So year by year people become poorer and poorer, because they can buy less and less for their earnings. The ideas of *Karl Marx*, the German jew, who predicted in his "*Communist Manifesto*" about a hundred and fifty years ago the collapse of the so called capitalistic states, seem to become reality not only in

India but in many countries in the world. But in no other country is the situation so critical as in India because of the population explosion and the mass rural-urban migration from the villages to the cities. Marx also foretold a rebellion at the climax of the described development, when the so called working class will attack the owners of the land and of the capital of the nation. They will annihilate and kill all capitalists and thus start a new era of the working class which is in possession of all the monetary power. The impoverished masses of today's India will not look at the reality of history showing the real face of the matter. The poor people will not become rich as they hoped after the revolution, but the new people's government will now own all the money of the rich as well as of the poor. Only the concentration of capital will shift, namely from private capitalism to state capitalism leaving the poor man untouched by the blessings of money, which would now be fully controlled by the government. But the accumulation of tension caused by public dissatisfaction in India today may easily burst over night causing bloodshed and civil war and ruin unnumbered millions of lives.

After more than forty years of independence in India people not only see the technical progress of their country which is indeed remarkable and admirable, but they see also the inflation rate and the many things which still needs improvement and will add to the unspoken feeling of unrest and need of the majority of the nation. So the capacity of a future blast is increased more and more without any hindrance.

Does religion provide any hope for the suffering nation?

## 2) The religious life of India.

### 2. UNEQUALLED ACTIVITIES AND SACRIFICES

Some of the oldest religions of the world are at home in India, like Hinduism, Buddhism, and Islam, with their numerous divisions. In fact, India is the most religious country of the world. In no other people on earth are so many religious ac-

tivities and do the participants spend so much money to gain moksha or salvation than in India. From north to south, from east to west there is a festival of religion nearly every day all year round.

The Ashadi Ekadashi Day attracts thousands for a pilgrimage of nearly two months towards the famous Vithal-Rakhmayi Temple in Pandharpur in Maharashtra.

The Ganesh-festivities are celebrated all over India and millions of Rupees are spent for these religious activities.

Hanuman is worshiped as well as the snake god Naga, and a splendid parade of elephants is the great Pooram festival in Kerala, and they all cost a lot of money.

Temple festivals are held in many places, in Tanjore in Tamil Nadu, in Nanjungud near Mysore, in Gonara in Karnataka, in Madras, in Rameswaram and many, many other cities.

The ten days festival of Dushera all over the country consumes vast sums of money.

Hundreds of millions participate in Maha Shivaratri everywhere.

Nationwide people are celebrating Holi, the end of winter and the coming of the summer time.

The festival of happiness and gaiety is Divali, celebrated for the goddesses Kali and Lakshmi.

The world's most massive act of faith is Kumbh Mela on the river Ganges, which is held every twelve years and lasts forty-one days, when more than twenty million people take a holy dip in order to gain salvation.

Thousands climb up more than 5000 m to the Armanath cave in the Himalayas for worship.

Each year in Varanasi on the river Ganges millions take a holy bath.

Indeed there is no other country today where people spend so much money for their religion. S. Jones is right in stating: "The Indian people are the most God-stirred people on earth. But the impression I gather is that it is a stirring rather than a possession . . . They have searched for God as no other nation on earth has ever searched for God." (*S. Jones, Christ on the Indian Road*, p. 57).

### 3. RELIGIOUS LIBERTY AND TOLERANCE

At the Parliament of Religions held in Chicago in 1893 Swami Vivekananda stated in his speech:

"From the high spiritual flights of the Vedanta philosophy, of which the latest discoveries of science seem like echoes, to the low ideas of idolatry, which is multifarious mythology, the agnosticism of the Buddhists and the atheism of the Jains, each and all have a place in the Hindu's religion."

Right from the beginning of Indian history one Principle was ruling, which is co-existence in religion. King Ashoka declared in his edicts long ago:

"He who does reverence to his own sect while disparaging the sect of others, with intent to enhance the splendour of his own, in reality by such conduct inflicts the severest injury on his own."

(*T. M. O. Mahadewan, Outlines of Hinduism*, p. 293).

Indian philosophers claim justly that those intolerant activities like the inquisition and persecution, torture and religious warfare evident in the history of Christian Europe and America never happened in Hindu countries. Mahatma Gandhi reflects the spirit of Hinduism when he declared:

"I should like to see all men, not only in India but in the world, belonging to different faiths, become better people by contact with one another and, if it happens, the world

will be a much better place to live in than it is today. I plead for the broadest toleration, and I am working to that end. I ask people to examine every religion from the point of the religionists themselves. I do not expect the India of my dream to develop one religion, i.e. to be wholly Hindu or wholly Christian or wholly Mussalman, but I want it to be wholly tolerant with its religions working side by side with one another." (*T. M. O. Mahadewan*, p. 294).

The same author speaks about the "spiritualized politics" of Mahatma Gandhi and continues on page 287:

"He demonstrated to the world how political ends could be achieved through NON-VIOLENCE . . . The basic principle of his philosophy is that the means should be as blemishless as the ends. Through methods that were scrupulously clean, he lead the Indian people to their political freedom and thus became the Father of the Nation."

Also Articles 15 (1) of the Indian Constitution reads:

"The State shall not discriminate against any citizen on grounds only of religion, race, caste, sex, place of birth, or any of them."

The Hindu Ramakrishna-Mission with its numerous ashrams in India and abroad has one central principle of religious liberty:

"There is no basis for converting people from one faith to another."

Not quite so tolerant are the recommendations of the VIDVAT PARISHAD at the "Second World Hindu Sammelan" in 1979. Their aim is to convert the masses to Hinduism. In 1983 they report that:

"About 50,000 persons were brought to the Hindu fold."

"There were about 3,000 active units of the VISHVA HINDU PARISHAD in the country in 1983 spread over

302 districts . . . A hundred workers were employed and trained to watch the missionaries in their area."

(Dr. G. M. Ram, *The Bible of Hinduism*, Delhi 1985, p. 451, 453.)

#### 4. HARMONY OF SCIENCE AND RELIGION

*Swami Ranganathananda states in his book "Science and Religion":*

"The success of science has meant the defeat of its opponent. It is one of the unfortunate episodes of history, that the organisation of the forces of prejudice and blind belief against science and its spirit of inquiry came from the side of religion, and that, reason, which is the life-breath of science, was viewed as the death-knell of religion. By the end of the last century, science had acquired high prestige and authority, while religion had been discredited, first, as a dangerous error, and later, as a harmless illusion. The end of the nineteenth century thus saw the eclipse of religion in the West." (page 10).

He goes on to explain that in Hinduism science and religion are one and that this view can help to unite faith and reason again in the Western countries. He quotes *Vivekananda*, (*Complete Works, Vol. II*, p. 367) :

"Are the same methods of investigation, which we apply to science and knowledge outside, to be applied to the science of religion? In my opinion this must be so; and I am also of the opinion that the sooner it is done the better. If a religion is destroyed by such investigations, it was then all time useless, unworthy, superstition; and the sooner it goes the better. I am thoroughly convinced that its destruction would be the best thing that could happen."

Vivekananda who was working towards a reformed Hinduism, a new India and a new world, a world-renaissance, empha-

zised strongly the union of science and religion. He was aware of the three million gods and idols in India which he regarded as the religion of the ignorant. Against the Western historical criticism he firmly believed in the historicity, reality and deity of Jesus Christ, because as an Asian he understands the Son of God, who lived here in Asia, better than the Westerners. Thus Reform-Hinduism stands closer to Christ than liberal Christian theologians.

#### 5. COURAGE TO REFORM RELIGION

It is quite impressive to see the courage of India to change vital traditions in religious and social life. For long centuries the custom of SATHI took many lives when widows were burned alive at the cremation of their dead husbands. The surviving children were made poor and suffering orphans. Now the Indian government has totally forbidden this religious custom.

CHILDMARRIAGE was also abolished, at least legally forbidden. The CHILD WIDOWS were freed from the slavery of superstition and allowed to marry according to the laws of India.

The CASTE SYSTEM which ruled the nation for millenniums and was even worse than apartheid and slavery could be replaced by democracy and human rights among enlightened Hindu people.

The heavy burden of DOWRY, which had to be paid to the bridegroom by the family of the bride at the marriage, and which had so often impoverished the whole family of the girl, sometimes even causing the suicide of girls, or infanticide of female babies, was officially outlawed.

The sacrifices of young girls in the religious DEVADASI SYSTEM to become prostitutes has been forbidden by the government.

The custom of HUMAN SACRIFICE was officially eradicated more than a hundred years ago.

KULINA which allowed high cast people to practice polygamy temporarily was likewise exterminated.

STRAYING COWS were taken out of heavy traffic in the big cities and brought to safer places in the villages.

A Committee for Superstition Eradication in India -THE ANDHASHRADDHA NIRMULAN SAMITI was founded to help people to overcome religious and cultural slavery to superstition.

## 6. THE INDIAN VIEW OF CHRIST

Indian people are also wide open for Christ, not so much for Christianity, because they clearly differ between the religion of the Christians and of Christ himself, who is worshiped as God by many millions in Hinduism, privately in puja in their homes. Swami Ramakrishna really loved Christ and said:

"Christ is God . . . Christ is not Christianity . . . Who-soever believes in God and acknowledges Christ as the Son of God is in union with Christ . . . The shepherd knows us, Christ has found us and acknowledges us . . . That suffices, which Christian is greater than Christ?"

(*R. Rolland, Ramakrishna*, p. 299).

After the death of their master his disciples met under the leadership of Vivekananda in the home of one of them, Baburam, in Antpur. It was late at night, they were sitting around the fire, with the starry sky above them. They were meditating in silence. Vivekananda began to relate the life of Jesus Christ. His supernatural birth in Bethlehem, the flight to Egypt, his preaching in the Temple, his powerful deeds and words, his healing power and the raising of the dead. He told about His crucifixion and resurrection, His ascension and the promise to return to erect his kingdom.

They were all listening breathlessly wondering about this wonderful Christ. One after another they started praying to

Christ. Unanimously they decided to follow Christ and participate in the salvation of the world. Just before midnight they recognized that this evening was Christmas Eve. (*According to R. Rolland*, p. 236). This was also the hour of birth to the "Ramakrishna Mission" of Vivekananda with their ashrams and social and medical service.

Later on Swami Vivekananda wrote:

"Therefore it is absolutely necessary to worship God as man, and blessed are those races which have such a 'God-man' in Christ; therefore cling close to Christ; never give up Christ. That is the natural way to see God; see God in man. All our ideas of God are concentrated here . . . No man has seen God at any time, but through the Son. And that is true. And where shall we see God but in the Son? . . . That is what Christ says as the only way to salvation; he lays down no other way . . . This mass of light, this God and not man, came down to earth . . . a tremendous power that came down, a marvellous manifestation of spiritual power — and of that we are speaking. It stands there. Therefore we are not afraid of all the criticism of the scholars. If I, as an Oriental, have to worship Jesus of Nazareth, there is only one way left to me, that is, to worship him as God and nothing else."

(*Vivekananda, Christ the Messenger*, p. 327).

Keshab Chunder Sen, who founded the Brahmosamaj of India wrote:

"India is asking: Who is Christ? . . . He is my Christ, my dearest one, the brilliant jewel of my heart, the necklace of my soul. Since twenty years I love him in my unworthy heart!" (*R. Rolland*, p. 293).

Mahatma Gandhi once declared:

"The man who has given the most to India, has never been here, his name is Jesus Christ."

The Methodist Bishop Pickett once visited Gandhi and relates:

"I asked if reports that I heard and read were true, that while he was in South Africa he thought seriously of becoming a Christian. He replied, 'What do you mean by becoming a Christian? I am a Christian.' I said, 'You say that to me but have you ever told India that you are a Christian?' 'No, because I am not only a Christian, but a Hindu, a Moslem, a Sikh, a Buddhist, and a Jew' . . . I then asked if he believed in the worship of Jesus. He said, 'Yes, indeed. I worship him almost every day just I do our Hindu Gods.' (J. W. Pickett, *My Twentieth Century Odyssey*, p. 29).

The late President of the Indian Union, *Professor Radhakrishnan*, wrote in his book "*The Hindu Way of Life*" on page 19, his opinion about Christ :

"The Hindu philosophy of religion starts from and returns to an experimental basis. Only this basis is wide as human nature itself. Other religious systems start with this or that particular experimental datum. Christian theology, for example, takes its stand on the immediate certitude of Jesus whose absolute authority over conscience is self-certifying and whose ability and willingness to save the soul it is impossible not to trust. Christian theology becomes relevant only for those who share or accept a particular kind of spiritual experience.

In other words Radhakrishnan is convinced that Christ himself meets the human being in his innermost center, in the conscience and testifies there to the truth and to salvation.

Mahatma Gandhi, the father of the Indian nation, owes his victorious motto of AHIMSA to Christ himself, who conquered the world, and sin, and death by his atoning sacrifice on the cross, which was his nonviolent resistance. One day Gandhi was discussing the cross of Christ with Stanley Jones who said:

"The cross never knows defeat, for itself is Defeat, and you cannot defeat Defeat. You cannot break Brokeness. It starts with defeat and accepts that as a way of life. But in that very attitude it finds its victory. It never knows when it is defeated, for it turns every impediment into an instrument, and every difficulty into a door, every cross into a means of redemption. So, I concluded, every people that would put the cross at the center of its thought and life would never know when it is defeated. It would have a quenchless hope that Easter (resurrection) morning lies just behind every Calvary (crucifixion). It was therefore my considered belief that India will never permanently rise until both Kismet and Karma are replaced in the mind of India by the cross . . .

I believe, therefore, that the best way to make India free economically, socially, and politically is to give her Christ . . . A great, unbiased economist came to the conclusion that almost every economic evil in India is rooted in religious and social custom. Every time you try to lift India economically you run into a custom that baulks you. Therefore, while I thank God for every endeavour to help India to get more bread, I believe that the best way to give India bread is to give her Christ. For Christ makes life free." (S. Jones, *id. pp. 53, 55.*)

We see, therefore that Mahatma Gandhi by his vision of Christ's cross received the power of nonviolent resistance to liberate India. Without Christ there would be no India today. Christ is also the preserver of India in her present problems. Dr. Tagore stated about the deep rooted pessimism of the Indian mind:

"Things come up in India to a certain point and then they stop."

In their faith in Karma people do not have the confidence that they can reach moksha in this life. This lack of trust in their abilities paralyses all their attempts right in the beginning. Christ has accomplished our salvation, he has won the victory

and has conquered this world with all its problems. As soon as the individual accepts Christ into his life and heart, he receives the power to conquer and accomplish his objectives and aims. This is the way, in regard to the statement of Prof. Radhakrishnan, how in our innermost center of our life, Christ wins the victory for us and through us. Christ is the solution of the national problems of India today, as soon as the nation accepts his offer to step in and to help personally and thoroughly.

To give India Christ is our great task and our Lord's commission as well as our challenge today.

---

## THE FAILURE OF THE PROTESTANT MISSIONS IN INDIA

There is a great number of conferences and meetings of the Protestant churches in India which tried to find ways and means to cope with the great spiritual need of the millions of Indians and to revive the Christians in India to do their part in the great commission of our Lord.

Many attempts were made to correct the mistakes of the Protestant missions in India and to overcome the result of the failure:

### 1. EVANGELICAL FELLOWSHIP OF INDIA

At the Leader's Conference of this newly founded institution they came to the following resolutions in 1950:

- a) The need for revival.
- b) A call to disciplined prayer life.
- c) The need for unity in evangelical work.
- d) The provision of finance and personnel.

Within ten years the fellowship has grown to a total of 137 837 members, including 1770 national and 1057 expatriate workers. However, "those of us who have been in the center of the E. F. I. have sensed a lack of cohesion of purpose and activities among us." *Dr. I. Ben Wati, id. p. 19.*

The second Leader's Conference in 1962 found out:

- a) The need for planning.
- b) Pioneering of fresh advances.
- c) Rejecting of outmoded methods.

- d) Hasten the work, for time is running out in India.
- e) Eradicate the pagan spirit in Christians.

"Once and for all the pagan selfish spirit of the irresponsible individualist must be exorcised from the thinking and the conduct of Christians." *Dr. I. Ben Wati*, p. 27. He suggested an EVANGELICAL PLANNING COMMISSION with a THREE YEAR PLAN for all members.

Five years later the E. F. I. was aware of:

- a) "Most of us have plans for a year.

A Chinese proverb says:

If you are planning for year, plant rice;  
If you are planning for ten years, plant trees;  
If you are planning for a hundred years, plant men."

- b) The end of vital missions in the year 2000.

"One Professor of Missions in the U. S. A. has said this : If present currents continue without a greater moving of the Holy Spirit in revival among the established denominations, the year 2000 will see most of these churches near the end of any vital missionary ministry. Their institutional life and philanthropy will have dwarfed them or totally submerged them in the activities of the governments."

- c) The reform of church administration.

"The increasing high cost of property will make the mission 'church' obsolete and impossible. This may force a return to the New Testament pattern of 'the church in thy house', the CELL GROUP at worship. By that time the day of 'missions by money' will be almost as passe as the medieval mission by arms."

- d) Mission leaders seek a new strategy and clarity.

- e) Missions are painfully slow to move with the times.

"For the last twenty years it has been said again and again that with political independence the church in India should assume a new role. Precious little was done to implement it. It took the Chinese invasion of 1962 and the Pakistan aggression of 1965 to jolt the missionaries out of their complacency and start them talking again. Unfortunately only external pressures seem to influence missionary thinking."

- f) The need for a spiritual revival among church leaders.

"A vacuum in national leadership presents a great crisis in the nation."

- g) Definition of leadership.

"Leadership determines objectives. Leadership is the activity of getting people to work together to achieve a common goal. The Apostle Paul recognised the meaning of true leadership: 'And the things which thou hast heard of me among many witnesses the same commit thou to faithful men, who shall be able to teach others also.' (2. Tim. 2:2.)"

- h) Lack of partnership.

"Generally speaking, missionaries and nationals, though 'partners in obedience', have not been partners in planning and decision making."

- i) Need of a part-time ministry.

"Today there is a great concern over the paucity of suitable men responding to the ministry. Under the circumstances we should seriously consider a part-time ordained ministry. This will mean calling upon responsible laymen to serve the Church."

j) Repentance and challenge.

"Today we repent, because we have majored in minors . . . Today we are challenged, because the night is coming when no man can work, neither missionary nor national."

## 2. THE ALL INDIA CONGRESS ON EVANGELISM

During this convention, sponsored by the Evangelical Fellowship of India, the following statements were made.

a) Loss of initiative in evangelism.

"It was during this long period of forty years (up to date) of wandering and wondering, that the Church lost its initiative in evangelism."

"One could say that the Church in India has lost its concern for its primary task . . . In shedding tears for the physically hungry, the Church has failed to shed tears for the spiritually hungry."

d) Need for new evangelistic methods.

"In a changing India we need to adopt methods and techniques of evangelism which will reach the most people in an attractive manner. The traditional method of saying 'Come to Church' is over: we must go where the people are in their homes, in their places of work and recreation, in the streets, in the markets."

c) Need for urban and industrial evangelism.

"In India, by 2000 A. D., there will be about twenty cities with a population of twenty million each. The E. F. I. initiated the CITY PENETRATION PLAN . . . To my knowledge only one group in India has experimented with this method."

d) Participation of lay members.

"The successful expansion of any movement is in direct proportion to its success in mobilising and occupying its total membership and in constant propagation of its beliefs."

e) A new era of evangelism.

"The Church in India in the future may be compelled to have its wave of national or indigenous evangelism mostly through cells . . . It is obvious that the strength of the Church cannot be measured by the number attending the Sunday morning service. The true effectiveness of the Church's ministry is to be seen in the number of her members who are actively engaged in a witness within the community. The services and the teaching of the Church should aim at the building up of small vital personal fellowships where these attending are participants rather than spectators. Such groups will function not as segregated fellowships separated from the life of the community, but as working teams in homes, business offices, schools and colleges. If a hostile government should curtail the main services of the Church, the CELL GROUPS will continue an unstructured witness. This may eventually in times of severe persecution involve breaking down into very small groups of twos and threes meeting secretly." (*David Adeney in his booklet on Cell Groups*).

f) Social concern.

"In India, as in any country, the Christian Gospel began to transform not only the individual but the society also. From the days of William Carey, the western missionaries have carried a real concern for the betterment of society. They pioneered in the temperance movement, opposed opium traffic, checked gambling, promoted standards of hygiene and sanitation, elevated womanhood, abolished headhunting, human sacrifice and cruelty,

organized famine relief, established orphanages. True gospel preaching always resulted in social impact upon the individual, the tribe, and society. The most basic problem today, however, is not evangelism and or social action. A sick Church cannot help a sick world. The first item on the agenda therefore is repentance and renewal within the Church. A healthy Christianity will issue in evangelism and a powerful impact upon society . . . The average Church member today is not ready for evangelism, witnessing, social involvement or any other enterprise. We are sent, — in the pregnant words of Hugh Thomson Kerr — not to preach sociology but salvation,

not economics but evangelism,  
not reform but redemption,  
not culture but conversion,  
not progress but pardon,  
not the new social order but the new birth,  
not revolution but regeneration,  
not renovation but revival,  
not resuscitation but resurrection,  
not a new organization but a new creation,  
not democracy but the Gospel,  
not civilization but Christ.  
We are ambassadors not diplomats."

In this All India Congress of Evangelism it was also stated that despite the efforts of the Evangelical Fellowship of India during the last twenty years the situation was not much changed. "The Census of India 1971 may reveal that, apart from three regions, the Protestant population was generally static in the last decade." *Dr. I. Ben Wati, p. 63.*

"The Census of India, 1981, reveals a slightly different picture of the growth rate from 1971-1981 . . . The percentage of Christians to total population declined from 2.6 in 1971 to 2.4 in 1981. Such a decline in the percentage of

Christians can be witnessed in all regions of the country except the North-east." *Dr. S. I. Rajan, Christians in India, in Christian Medical Journal of India, Vol. IV, 1989.*

g) The Crisis of the Medical Ministry.

The Christian Medical Association of India counted more than 800 Christian hospitals all over the country at the time when it was founded sixty years ago. Now this number had come down to only 300 Christian hospitals in India in 1989. The same crisis which hit the Protestant churches in India had also caused this decrease of the Medical Ministry of the Christian churches. The main reasons for the loss of nearly two thirds of all the hospitals may be seen in:

1. Loss of the objective to win souls for Christ.
2. Lack of evangelistic efforts in the hospitals.
3. No sufficient follow up work with interested patients.
4. Budget and personnel problems.
5. Profit making as the main objective.
6. Syncretism and secularism.

"The British Council of Churches Medical Committee and the Christian Medical Association of India have entered into a Project of Joint Work Ministry. The aims of the project are :

- A. To deepen and extend the understanding of the Church's mission and ministry in health and healing in both countries.
- B. To educate church leaders and congregations to the many aspects of this ministry which are integral to the corporate life and witness of the Church.
- C. To assist the churches in setting priorities for action particularly in favour of the more deprived and oppressed members of society.
- D. To encourage theological reflection on health care and ecclesiastical systems which would stimulate experimental projects.

E. To increase and indigenise training capacities in areas such as hospital management and pastoral care.

F. To create the international structure which will enable churches to work together and benefit from each other's vision, insights and experience."

(*Christian Medical Journal of India*, Vol. IV. 1989, p. 29).

This close cooperation between East and West seems to be the key for the solution of the problems in the medical ministry of the Christian churches in India.

### 3. ECUMENICAL ORIENTATION IN INDIA

a) The evangelical movement within the Indian churches.

"The major denominations are, in fact, evangelical in doctrinal statement and origin . . . However, many groups have left their evangelical moorings and have undergone immense change in outlook. But evangelicals yet within these churches of our land may, even as a witnessing remnant, be God's means of restoring the old perspectives. For other gospels have failed. It is in this context that the Evangelical Fellowship of India stands 'for the defence and confirmation of the faith.'

b) The need of prayer.

"The prayer meeting, unfortunately, has gone out of fashion in many of our churches. Nevertheless, there are encouraging signs. The response of churches to a '100 days prayer chain' organized by E. F. I. in 1969, and the National Prayer Assemblies at Varanasi, and similar prayer movements, constitute real encouragements."

c) The need of Bible knowledge.

"Evangelism declined in India wherever the Biblical truths were lost or weakened . . . God has raised up evangelists in India who have been widely ministering

inside the churches. Many of these are laymen. The presupposition here is that the first mission in India is evangelizing the Christian community itself."

d) The main problem.

"For many more years to come India's chief problem will remain its population explosion with its attendant poverty . . . The implications are staggering — an increase of a million a month, or 12 million a year . . . Christians constitute only 2.60% of India's total population." *Dr. I. Ben Wati*, p. 87.

---

# THE WORLD COUNCIL OF CHURCHES AND THE WORLD EVANGELICAL FELLOWSHIP

An outstanding evangelist and missiologist of India, Dr. G. D. James, a converted Tamil, who worked for Christ more than forty years, sees the urgent and inevitable need of help from outside of India:

"The Biblical truth is that Missionary involvement belongs neither to the East nor West, not to the North or South, but to the total church — i.e. to Christians in all the six continents. We need one another in the gigantic warfare of world evangelism . . . It was felt that the Asian Church needed her Western brethren in the total gigantic task of evangelism."  
(Dr. James, *ibid.*, p. 15, 62.)

The Protestant Churches in India need the help of all the Protestant Churches in the world which are united in the World Council of Churches.

"The W. C. C. is made up of three preexistent movements which have come together under a single umbrella: The Faith and Order Movement which developed out of the World Missionary Conference in Edinburgh (1910); The Life and Work Movement which can be traced back to the efforts of Nathan Soederblom in the early twenties; and the International Missionary Conference which traces its beginning back to 1921. In 1948 the Faith and Order Movement and the Life and Work Movement combined to form the World Council of Churches. The International Missionary Conference joined them in 1961 at the assembly in New Delhi. Thus in 1961 the conferences on doctrine, social action, and mis-

sion were merged. From this convergence the modern concern of the World Council of Churches, which seeks a theological basis for social action among the oppressed, particularly those of the Third World, was born. Consequently, it is through the pronouncements and action of the World Council of Churches that continuance of the rise of the social gospel may be seen in mainline Protestant churches." R. E. Webber, *The Church in the World*, Zondervan 1986.

The social gospel, however, is not the final answer to the call for help of India. On the contrary, it is regarded to be a hindrance for real evangelism. All the meetings of the World Council of Churches, therefore did not avail to answer the challenge of the millions in India who do not know Christ.

## 1. THE FAILURE OF THE WORLD COUNCIL OF CHURCHES

### a) The Amsterdam Council of 1948.

The 147 churches from 44 countries were represented by 351 delegates.

The theme for the council was: "Man's Disorder and God's Design." "The most controversial assertion of the assembly was expressed in the statement that 'the Christian churches should reject the ideologies of both communism and laissez-faire capitalism, and should seek to draw men away from the false assumption that these extremes are the only alternatives.' . . . The assembly published a statement on the responsible society, calling for the recognition of the centrality of freedom . . . Unfortunately, this doctrine, not specifically christocentric, is not vastly different than the democratic idea of the Enlightenment. It appears to be a humanitarianism accompanied by the veneer of religion."  
(R. E. Webber, *ibid.*, p. 185)

India however needs not only democracy, freedom, and humanitarianism; India needs Christ.

b) The Council at Evanston in 1954.

There were 502 delegates from 138 churches assembled under the motto: "Christ — the Hope for the World."

This hope was concentrating on disarmament, on political, economic, and peace issues. "Resolutions were also made regarding racial injustice, interracial marriages, and civil disobedience. These issues were soon to engulf society in significant revolution and change. However, a strong biblical basis for social action does not appear in these documents." (*Webber, ibid*, p. 186)

As good and as necessary as these issues may have been, they were not enough help for India.

c) The Council at Delhi in 1961.

The number of delegates had increased to 577 representing nearly two hundred churches.

The topic for this assembly was: "Christ — the Light of the World." A new department of "World Mission and Evangelism" expressed hope for the millions of India, but looking back nearly thirty years after this meeting, not much change has availed in the evangelism of India.

d) The Council at Uppsala in 1968.

The number of participating churches had come up to 235 who had sent 704 delegates to this fourth meeting of the World Council. Two years earlier a "Council on Church and Society" in Geneva convening on problems in political, economical, and social changes had prepared the theme for Uppsala: "Behold — I make all things new."

In the report on "World Economic and Social Development" it was stated:

"In Christ God entered our world with all its structures and has already won the victory over the 'principalities and powers.' His kingdom is coming with judge-

ment and mercy . . . Christians who know from their Scriptures that all men are created by God in his image and that Christ died for all, should be in the forefront of the battle to overcome a provincial, narrow sense of solidarity and to create a sense of participation in a worldwide responsible society with justice for all."

We again may raise the question: Is justice for all not only an illusion in this unjust world, which we cannot change or convert? The world will not be converted but the hearts of people. Christ foretold "that iniquity — or injustice — will abound . . . for then shall be great tribulation . . . as the days of Noe were . . . until the flood took them all away." Mt. 24.

Justice and peace are not in the hands of men and will never come by power and force, not from outside but from inside of man, as soon as we accept Christ as our Lord. What everybody in India needs is Christ, who is the answer to all our need.

e) The Council at Nairobi in 1975.

Church leaders from the Third World had the strongest influence during this assembly. The main theme was formed by the liberation theology, which stresses socio-political and economic liberation for all poor and oppressed. But there is no liberation from suffering, sin and death in this world except by Christ.

f) The Council at Vancouver in 1983.

Again the liberation theology played the main role during these meetings. It is a confrontational theology which demands release from the power of evil in every aspect of life. Even though the kingdom of God has not yet come, liberation theology requires the freedom of God's children now. They do not wait for the second coming of Christ to erect his kingdom and conquer all evil, they want the kingdom here and now. But Christ has promised only the kingdom "within us" which is

given here and now: For the kingdom "without us" we still have to wait.

The World Council of Churches with all its meetings and programs could not cope with the need of evangelizing the millions in India.

Donald A. McGavran, who has been here in India as a pastor for more than thirty years and later on became the father of the "Church Growth Programme", looks at the fourth assembly of the World Council of Churches in 1968 at Uppsala with great discomfort and asks the question: "Will Uppsala betray the two billion?"

"By the 'two billion' I mean 'that great number of men, at least two billion, who either have never heard of Jesus Christ or have no real chance to believe on Him as Lord and Saviour.

By 'betray' I mean any course of action which substitutes ashes for bread, fixes the attention of Christians on temporal palliatives instead of eternal remedies, and deceives God's children with the flesh when they long for the spirit...

This is not a time to betray the two billion but to reconcile as many as possible of them to God in the Church of Jesus Christ. For the peace of the world, for justice between men and nations, for the spiritual health of countless individuals and the corporate welfare of mankind this is a time to disciple the nations, baptizing them in the name of the Father, Son, and Holy Spirit and teaching them whatsoever our Lord has commanded us." (R. E. Hedlund, *Roots of the Great Debate in Mission*, Madras 1981, p. 275.)

Dr. McGavran has two billion people, all Nonchristians, in mind, but India alone will have one billion inhabitants by the end of this century who do not know Christ. Are they betrayed by World-Protestantism who has failed to bring them the gospel?

## 2. THE WORLD EVANGELICAL FELLOWSHIP

"Although the World Evangelical Fellowship is not as well known as the World Council of Churches or the religious right in America, it commands an ever-increasing membership and sphere of influence.

In many ways the organizational structure and method of operation of W. E. F. is similar to the W. C. C., having an active Theological Commission as well as a Mission Commission. Because of its world-wide national membership and its active voice in social issues since 1974, many regard it as the evangelical counterpart to the more liberal World Council of Churches." (R. E. Webber, *ibid*, p. 239.)

### a) The beginning.

The Fellowship was founded in 1951 in Holland and paid increasing attention to social concerns. In the beginning Billy Graham was warning:

"The government may try to legislate Christian behaviour, but it soon finds that man remains unchanged. The changing of men's hearts is the primary mission of the church. The only way to change men is to get them converted to Jesus Christ. Then they will have the capacity to live up the Christian command to 'love thy neighbour'".

(D. P. Hollinger, *Individualism and Social Ethics*, Washington, 1983, p. 109)

"In the late sixties and early seventies, there was discernable shift among Evangelicals toward a social ethic that went beyond individualism." (R. E. Webber, *ibid*, p. 241).

### b) The Missions Commission Conference.

In January 1979 in Bad Liebenzell, in the Black Forest of Germany, the World Evangelical Fellowship organized a meeting of its Mission Commission. The theme of the conference was: "World Mission — Building Bridges or Barriers?" A new strategy for Third World Missions was focus-

sing on Christian Development Service on the basis of the social gospel.

c) The Church and Nationhood Conference in 1976.

"Evangelicals representing a variety of ecclesiastical traditions from all parts of the world gathered at St. Chrischona near Basel, Switzerland, in 1976 to hammer out a statement on the church and nationalism. While a number of papers were presented representing the thought from America, Africa, Asia, Europe, and Latin America, the most helpful report of the conference for our purposes is 'The Basel Letter', a unified statement intended to provide leadership for the whole evangelical world.

The letter entitled 'The Call to Servanthood' urges evangelical Christians 'to recognize that our highest duty and greatest privilege is to embrace the role the Son embraced Our Lord Jesus became the servant of men (Mark 10:45). This led him ultimately to the cross. And to this calling He directs us.' " (R. E. Webber, *ibid*, pp. 248, 250.)

d) The International Consultation on Simple Lifestyle in 1980.

This conference held in Huddeson, England in March 1980, led the 85 delegates from 27 countries "into a consideration of an evangelical response to the imbalance of wealth. Their response was published in a statement entitled 'An Evangelical Commitment to Simple Lifestyle' with the aim to support the poor and the oppressed." (R. E. Webber, *ibid*, p. 251.)

Four resolutions were declared.

1. We will pray for peace and justice.
2. We will educate Christians in political issues.
3. We will take action against an unjust established order.
4. We will be ready to suffer.

By these resolutions they have gone far beyond the council given by Billy Graham at the beginning of the movement.

e) The Consultation on Evangelism and Social Responsibility.

In June of 1982 in Grand Rapids in Michigan, U.S.A. The World Evangelical Fellowship assembled to discuss their declarations on the social gospel and social action.

"The other kind of social responsibility is the quest for justice. It looks beyond persons to structures... beyond caring for the poor to improving — and when necessary transforming — the economic system (whatever it may be), until it facilitates their liberation from poverty and oppression. Such social changes often necessitate political action (for politics is about power) and some Evangelicals fear it because they imagine it will entail civil strife and even revolution." (R. E. Webber, *ibid*, p. 254.)

d) The Wheaton Statement of 1983.

The theme of the meeting of representatives from more than thirty countries in Wheaton was : "Social Transformation: The Church in Response to Human Need". It was pointed out:

"The mission of the church includes both the proclamation of the gospel and its demonstration. We must therefore evangelize, respond to immediate human needs and press for social transformation. The means we use, however, must be consistent with the end we desire." (R. R. Webber, *ibid*, p. 256.)

If we compare the World Evangelical Fellowship and the World Council of Churches we find only slight differences in their main emphasis on the social gospel.

# THE FAILURE OF THE ADVENTIST MISSION IN INDIA

## 1. WRONG CHURCH STRUCTURES

The Western type of churches do not fit in the Indian culture. To explain the Indian way of worship Vivekananda writes :

"Our temples are not churches in your sense of the word, they are not places for public worship; for, properly speaking, there is no such thing as public worship in India. Temples are erected mostly by rich persons as a meritorious religious act.

If a man has much property, he wants to build a temple. In that he puts a symbol or an image of an Incarnation of God. The worship is . . . reading certain sentences from the sacred books, waving a light before the image, and treating the image in every respect as we treat a great man. This is all that is done in the temple. The man who goes to a temple is not considered thereby a better man than he who never goes. More properly, the latter is considered the more religious man, for religion in India is to each man his own private affair. In the house of every man there is either a little chapel, or a room set apart, and there he goes morning and evening, sits down in a corner, and there does his worship. And this worship is entirely mental, for another man does not hear or know what he is doing . . . Thus all worship is conducted in the privacy of his own home. Those who cannot afford to have a chapel go to the banks of a river, or a lake, or the sea if they live at the seaside, but people sometimes go to worship in a temple by making salutation to the image. There their

duty to the temple ends. Therefore you see, it has been held from the most ancient times in our country, legislated upon by Manu, that it is a degenerating occupation to become a temple priest. Some of the books say it is so degrading as to make a Brahmin worthy of reproach. Just as with education, but in a far more intense sense with religion, there is the other idea behind it that the temple priests who take fees for their work are making merchandise of sacred things." (*Vivekananda, ibid*, p. 341.)

Religion in India, therefore, is God centered, salvation is in God. The Medieval State Church however, copied by the Protestant churches, taught that salvation of the individual is only by the church and in the church:

"Extra ecclesiam nulla salus — there is no salvation outside of the church!"

When the Roman emperor Constantine in 320 A. D. made Christianity a State Church and a National Religion many pagan temples were transformed into Christian church buildings. In the city of Rome we can see some of these even still today.

Common or mass worship in those church buildings was declared to be the way to God. Not to attend church worship on Sundays was a mortal sin. Confession of sins, remission of sins, forgiveness and grace, the Lord's supper as renewal or actualization of his sacrifice on the cross, as well as many other sacraments implemented the church as the institution of salvation.

The Early Church of the New Testament was different. There were smaller groups, cell groups of the whole church body, and they assembled in private homes, sometimes also — like in India's religions today — in special places like the riverside, at the seaside etc. The Lord's Supper was celebrated in the homes.

The New Testament speaks about these places of worship:

Acts 2:42, 46.

Acts 12:12.

Acts 16:13.

Rom. 16:5.

1 Cor. 16:19.

Col. 4:15.

In Indian culture there are only two structures of group life, that is the joint-family and the ashrams. The joint-family is composed of the parents and children with their mates and their children, forming a group of sometimes twenty to fifty persons, who live in the same house.

The ashrams are similar to the kibbutzim in modern Israel or the monasteries of the different denominations, where singles or couples with their children live together in one place and share their income, work together, and have certain rules of worship and prayer for all members of this voluntary joint-family. When the Protestant missions came to India they did not adapt to Indian group life but tried to implant a type of Western mass or State church into the Indian soil. This completely non Asian, foreign or colonial structure of churches did not root in the Indian culture and they were not indigenised. The Protestant Mission became a failure.

It was altogether different in Korea one hundred years ago, when the Presbyterian Mission applied indigenous church principles. Thousands and thousands were converted, and the church growth exceeded the growth of the population. In 1888 John Nevius published his book about the indigenous church principles explaining the outstanding revivals in Korea. Our Adventist Church at this time was completely engaged in the 1888 controversy and did not study nor follow these marvellous indigenous church principles in starting the Adventist missions. They just copied the work of other Protestant Missions in India, and as those failed completely, so did the Adventist Mission.

Even when we inaugurated a department of missions on the academic level nothing changed or improved. Books by

Nevius, Clark, Allen, Ritchie, and Hodges about indigenisation remained without influence on our mission strategies.

The church growth methods of Dr. Mc. Gavran were widely accepted in the Adventist church, but his suggestions for indigenisation were totally neglected. Dr. Mc. Gavran had been a Protestant missionary in India for more than thirty years and shared the sad experience that the old methods of evangelism in the Protestant church had failed. He learned from the Methodist Bishop Pickett, in India, a new method of converting whole indigenous groups and so he developed his famous concept of church growth, but even this successful programme is not generally followed by most of the Protestants in India today.

As Seventh-Day Adventists we celebrate the anniversary of the 1888 Minneapolis conference everywhere, even in India, but we fail to study and apply indigenous church principles in preaching justification by faith in Jesus Christ.

The church situation in India has become very sad. More people in India do not know the three angels message now than at the time of our first missionaries in Calcutta almost a hundred years ago. The ratio of one Adventist to the number of Nonadventists in the country is the least of all divisions of the world field. The highest percentage of Adventists is in the South Pacific Division, namely 1:189. The world average is 1:1193, but in the Southern Asia Division, that is India, the ratio is only 1:11,301, the lowest in the world, which will even drop by the end of this century — if no revival and reformation takes place — down to 1:20,000.

According to the "Secretary's Statistical Report" of our Indian field, the membership numbers by the end of 1988 to 160 635 baptized Seventh-Day Adventists. This number is only a statistic on paper. If we look into the churches themselves the reality is different and membership amounts to not more than one quarter of the above figure, namely 40,000 members.

In regard to statistics on paper we count an increase of two thousand new members each quarter, sometimes even

more. Success in statistics has become a phantom due to the theoretic goals which every pastor is urged to achieve. The thinking of national ministers is different from the objectives of Western administrators of the church. The type of administration which is still foreign, even the same as in the time of colonialism, i.e. before the declaration of independence in India, requires progress in numbers, which seems to be even more important in the eyes of the nationals than is the worship of God. Because Indians are among the kindest people in the world, they give to the ruling foreigner's what they want, to only increase the number of church members.

To please Western church records not a few ministers ask their friends to be baptized without sufficient preparation. Other ministers give Bible studies to friends of the church and baptize them after two or three months without requiring a genuine conversion. So we have a growth movement in our Adventist church in India only on paper. In some places the majority of our church members do not attend worship on Sabbath because they have to earn their livelihood by their daily work. The discrepancy between statistics and reality is very sad.

It seems to be a matter of divine providence that the government of India requires a genuine conversion of a person from one religion to another by law.

"There is no fundamental right guaranteed under the Constitution to a citizen to convert another person to one's own religion."

The Supreme Court held that 'it has to be remembered that Article 25:1) guarantees FREEDOM OF CONSCIENCE to every citizen, and 2) not to the followers of one particular religion, that in turn 3) postulates that there is no fundamental right to convert another person to one's own religion'.

A change of religion in the absence of official sanction constitutes a penal offence: 'No person shall convert

another person from that person's religious faith to his own except before a District Magistrate.'

The main object of such a ruling is to stop completely the Christian conversions which are being carried on unabated even today by means of allurement and unethical means," writes R. N. Banerjee in his book "*How to Communicate the Good News*" and explains :

"The Christians believe that conversion takes place by the wonder working of the Holy Spirit. It is the duty of each Christian to proclaim the Gospel : 'Let the earth hear His voice' The law requires a person wishing to change his religion under the spell of the Holy Spirit to file an affidavit before the District Magistrate and then an enquiry would be ordered to determine whether the individual was acting of his true will and his own accord." (page 182)

It seems to be that this authoritative procedure of the Indian government is a fulfillment of the prophecy of Christ:

"There will be a time of special persecution, and you will be dragged into synagogues and prisons and before kings and governors for my name's sake. But as a result the Messiah will be widely known and honored. Therefore, don't be concerned about how to answer the charges against you, for I will give you the right words and such logic that none of your opponents will be able to reply," Luke 21:12-15.

E. G. White writes about this time and the challenge involved: "Many will have to stand in the legislative courts; some will have to stand before kings and before the learned of the earth, to answer for their faith..."

The time is not too far off when the people of God will be called upon to give their testimony before the rulers of the earth. Not one in twenty has a realization of what rapid strides we are making toward the great crisis in our history...

They will have the privilege of bringing the light before those who are called the great men of the earth, and if you have studied the Bible, if you are ready to give an answer to every man that asks you of the hope that is in you with meekness and fear, your enemies will not be able to gainsay your wisdom." OHC 355

"Many will be called to speak before councils and in courts of justice, perhaps separately and alone. The experience which would have helped them in this emergency they have neglected to obtain, and their souls are burdened with remorse for wasted opportunities and neglected privileges." 5 T 463.

Mr. Banerjee then explains in his book that the government has issued a number of laws which are directed against Christians who have converted from Hinduism to Christ. The pressure of these laws on the converts is so immense that many people feel oppressed. This certainly is a matter which still has to be brought in harmony with Human Rights and Religious Liberty.

The situation in the great cities of India: Bombay, Calcutta, Delhi, Madras, Hyderabad, Bangalore, Jaipur, and Pune in regard to our churches is discouraging. We find only a few churches with very little membership in these metropolises with millions and millions of inhabitants and almost no evangelism and no growth in many years. In Calcutta, the largest city, we had many more church members and activities sixty years ago than we have today. In view of these facts we see more and more the need of a "revival and reformation" as foretold by E. G. White. Like in the Protestant missions and churches in India during the last fifty years we have had conferences, revival-meetings, seminars, programmes of evangelism, appeals to all members etc. but there has been no repentance and no real and earnest change.

India needs help from her brothers and sisters in the world-wide Adventist family through prayer and by cooperation. India could learn, for instance, from the Adventists in Peru. Dr. Mc. Gavran describes their work :

"Dr. Kessler in his fine study of the Protestant churches in Chile and Peru feels that the great growth of the Adventists in Peru is in large part due to their excellent programme of indoctrination of catechumens and second- and third generation Christians. Dr. Herbert Money, noted authority in Peru, agrees with him....

Adventist church growth in Peru can be credited in large part to effective teaching of what they consider essential to salvation. Why could not any Christian, copying this part of the Adventist programme, teach effectively what he considered essential to salvation ?

In 1964 Peru had 350 Evangelical missionaries. The Seventh-Day Adventists had only 20. Nevertheless, they had more than half of the Evangelical church members in all Peru. Dr. Money credits Adventist effectiveness to systematic postbaptismal indoctrination." (Dr. Mc. Gavran, *ibid*, p. 161, 141.)

In India many Adventists do not trust in their church administration which is shaped after the Western pattern.

## 2. AN OLD FASHIONED ADMINISTRATION

The first missionaries to India not only tried to introduce to the country Western type of churches, they also started the same kind of administration as in the West.

As we have seen above, in India the paid priest or religious leader is regarded inferior, even "worthy of reproach." The paid ministry is "a degenerating occupation" which is "degrading," as Vivekananda explained. Dr. McGavram writes:

"Today the church is insisting that mission is not duplicating European or American denominations abroad. One hears that indigenous church principles have to do with the way in which Jesus Christ the Lord plants his churches... He is the Lord. He is not dependent on

Eurocan budgets . . . The old or traditional method of mission is to hire paid agents from among the converts. To those chosen this is very welcome. They need the money. They speak the language fluently. They can go everywhere. They know the region. They live on small wages . . .

But the old method has grave defects hidden under the surface. It harms the convert who becomes an evangelist, for now he witnesses for money. Sincere though he doubtless is, he has become a paid agent. This method renders it impossible to distinguish true believers, because noting that some believers are put on salary, each inquirer — specially the more able — is tempted to become Christian in the expectation that in due time he will qualify for a job. Thus the method stirs a mercenary interest in all believers. Further since proclaiming the Gospel, teaching inquirers, conducting worship services, distributing tracts, and selling Gospels is something done for pay by the village pastors or catechists, the method stops ordinary Christians from unpaid evangelizing and shepherding the flock. Finally, it lowers the whole missionary enterprise in the eyes of the public. As tea planters send out agents (commonly called coolie-catchers) to recruit labor for the tea plantations, so missionaries send out agents to persuade men to become Christians. It is quite commonly believed that evangelists are paid at so much a head for each man they persuade to become Christian." (*Dr. Mc Gavran, ibid, pp. 335-337.*)

We should read these words of wisdom until they have touched our hearts and have become an integral part of our minds. Many of our church members think that their money, given into our mission, will do something good, but they are blind to the fact that it hurts and degrades their brothers and sisters.

In India we have about 40,000 church members and — according to the Statistical Report — 4,236 active workers. The ratio is then 1:10, i.e. ten church members support one

active worker. However, the average tithe of these church members is not ten percent of their salary but only 1.5 percent, which is insufficient to pay the salaries of the workers. They have to depend on money from abroad, given by those church members in Europe and in America, who give not only 1.5 percent but ten percent and more of their income.

There are two aspects which are detrimental to the work of God. Firstly, the recipients of the foreign money do not feel good about being paid for religious work or being dependent on funds from abroad. Psychologically, and also spiritually, this feeling has a negative effect on their work, on their attitude, and on their reputation among the public. Indeed, Christianity in India is regarded inferior and mainly the lower classes or outcasts have become followers of Christ.

Secondly, the wages of these more than 4000 workers are so low, that their life standard is very much debased. Their income is about US Dollars 80 per month. About 80% of that salary is consumed by the high price of food. In the field some workers, teachers and professors are tempted to take extra money from their flock or their students, or to even help themselves from the entrusted budgets.

"Paul used indigenous church methods. He never appointed paid agents. He always appointed unpaid elders from among the new Christians . . .

Lack of success in planting churches led many to suspect that when foreign missions paid evangelists and pastors, they heavily handicapped the Gospel. If, from the beginning, the Gospel was seen to be a matter of obedience to God with no cash consideration at all, the whole atmosphere would be conducive to growth.

Friction between nationals and missionaries who paid them rose . . . A good way to end the friction was to cease paying mission agents at all. Indigenous church principles seemed to be a good solution for all these difficulties. Several missions and boards swung wholeheartedly behind indigenous church principles. In field

after field, all mission-paid evangelists and village pastors were dismissed. The little congregations were told that they had the Bible and the Holy Spirit and the means of grace and would no longer receive the paid services of a pastor . . . Several professors of missions taught indigenous church principles to all who passed through their classes as the bright new hope for successful missions. These principles held out the best hope of getting missions out of the doldrums. St. Paul's method would keep the enterprise from getting bogged down. The frightening expense of institutional missions would be checked and, above all, churches would grow and multiply. The power of the Gospel would be seen as indigenous churches, loosed from their foreign bonds, ramified throughout the nations, bringing the blessings of the abundant life to the entire world." (*Dr. McGavran, ibid*, p. 340)

The transition of our administration divided by sections, unions and the division into indigenous church leadership will take some time and needs wise action, but it would be for the best for our church in India. For the new type of churches as cell groups and activity teams as well as ashrams a number of leaders is required who may come from the abandoned sections, unions and from the division. The new field of mission will be under the advisory care of the General Conference and a special mission committee. The many offices of the former oldfashioned and obsolete administration centers can easily be transformed into training centers for indigenous evangelism and church growth.

### 3. THE INEFFICIENT EDUCATIONAL WORK

Seventh-Day Adventists operate the greatest Protestant school work in the world with more than 5,000 schools and 370,000 students in primary schools, academies, colleges, and universities. The Statistical Report of India counts 201 primary schools with 43,137 children, 20 secondary schools and one college.

The aim of Adventist education is stated by *E. G. White*:

"To bring man back into harmony with God, so to elevate and ennable his moral nature that he may again reflect the image of the Creator, is the great purpose of all the education and discipline of life." (*C.T.* 49).

"True education means more than the pursual of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world and for the higher joy of wider service in the world to come. (*Ed.* 13).

This philosophy of education is excellent and unique in this world and justifies all the means spent for Adventist institutions. The purpose of our schools is in full harmony with the great commission of our Lord:

"Go and make disciples in all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit, and then teach these new disciples to obey all the commands I have given you." *Mat. 28: 19, 20.*

The emphasis of Adventist education is: "It means more than a preparation for the life that now is."

However, it also includes preparation for this present life. What India needs is physical and spiritual help. Vocational schools and vocational training is given in only a few of our institutions. General education as a preparation for higher education is needed, but even more necessary is the preparation for a practical job — to learn some handicraft, farming or trade. Another aspect of physical education concerns medical and paramedical education, especially for the wide realm of preventive medicine.

Far more ought to be done in this direction in our schools. Spiritual help for this life and the life hereafter includes the ability to give Bible studies to non-Christians and form and lead cell groups as the new and most needed type of churches in India. In this nearly no objective nor training is given. Whether or not our aim is achieved can only be proved by a follow-up study which shows the students way of life after their school education. Unfortunately such a follow-up study does not exist. Most of the students also need further assistance and guidance from their school after they have left the institution. According to Dr. G. Oosterwal, Director of Adventist Missions, not less than 80% of the graduates of our Adventist schools are not active disciples of Christ, and 20% even leave the church after graduation. A reconsideration and reshaping of our Indian educational work is very much needed.

A pattern which is worthy to be copied may be the educational success of our Adventist mission in Peru. The German missionary F. Stahl started typical vocational schools and thus followed the indigenous church principles. All students, in the more than two hundred schools, were able to learn a practical profession as a mechanic, cobbler, tailor, painter, printer, baker, farmer etc. and at the same time earn their school fees by their work in these school industries. The population in Peru was so fond of our Adventist vocational schools that many became church members. In 1946 there were more Adventists in Peru than in all other Protestant churches combined.

#### 4. THE ADVENTIST MEDICAL WORK

There are two types of medical help, curative medicine and preventive medicine. In history the ancient Egyptians were masters of curative medicine.

In excavated papyri we discover "a relatively high standard of medical practice in Old Egypt." The Egyptians were keen observers, they made systematic examinations, were good in

diagnosis, realized the importance of prognosis, and employed tested agents and methods in treating disease.

The Papyrus Eber contains 876 prescriptions made up from more than 500 substances. They knew at least one third of the medicinal plants which are used in modern pharmacy. (C. D. Leake, *The Old Egyptian Medical Papyri*, P. 16, 17.)

Despite this high standard in curative medicine the Egyptians could not ban most of the common diseases. In fact they suffered from the same diseases which we find in our world today.

Pathologists conducted autopsies on 36,000 mummies and found out that the Egyptians were afflicted with :

Heart disease and Arteriosclerosis, Cancer, Polio, Tuberculosis, Cirrhosis of the liver, Gallstones, Kidneystones, Staphylococci, Small pox, Malaria, Tetanus, Gout, Arthritis, Rheumatism, Osteoporosis, Pneumonia, Pleurosy, Diabetes, Goiter, Dysentary and Constipation, Ricketts, Iron deficiency anemia, Dental decay, Tonsillitis and Headache.

When the Israelites went out of Egypt the Lord promised them "I will not make you suffer the diseases I send on the Egyptians, for I am the Lord who heals you," or as Luther translated, "I am the Lord, your medical doctor." Gen. 15:26.

And then the Lord gave them many prescriptions but not of curative medicine with drugs and treatments. He instructed them in preventive medicine and motivated them to follow his words:

"If you will listen to the voice of the Lord your God, and obey it, and do what is right, then I will not make you suffer the diseases I send on the Egyptians."

Today in most countries of the Western world we are following the course of curative medicine. The number of doctors, nurses, and paramedic persons is increasing, the pro-

duction of powerful drugs is going up, and more and more hospitals are built because the number of patients is increasing rapidly. Sarcastically we may conclude that the more doctors and drugs we have, the more diseases occur, which is, of course, not true. However, we state that our system of curing diseases cannot prevent them. We are too late! Prevention is better than cure!

Indian physicians are now aware of the deficiency of Western medical strategy.

"One of the commitments that the Indian nation had undertaken at its independence, was the provision of basic health services to all its people. In a model of widespread basic health care every village should be reached.

Three decades later not more than 15% of our people have access to any form of health care, and even where it is available the quality of health care leaves much to be desired.

Despite the tenfold increase in doctors and medical colleges, a three-fold increase in hospital beds, and a hundred-fold increase in the production of drugs, less than 15% of our population have any access to health care. 80% of our doctors continue to remain in urban areas while 80% of the population remains rural.

Preventive medicine and health education, the fundamentals of any national health programme, have been relegated to the background and their chief concern has been in curative medicine.

The present system of medicine had failed to provide reasonable service not only to the poor but also to the middle classes....

The present system of health care whether urban or rural, has been devised to serve the interest of the medical profession and a few of the privileged class and the pharmaceutical industry. The community has been reduced to a state of utter helplessness, apathy and dependency. The beauro-

cacy is unconcerned and health is relegated to the lowest rung of the political order.

The community must be activated and educated to become responsible and capable for caring for their own health. We feel that a community can effectively organize its own health care and supervise and control the health personnel if it has the necessary administrative and financial control. (*N. H. Antia, Dilemma of Health Care, Bombay 1980, quoted by P. V. Sukhatme, Newer Concepts in Nutrition, p. 205*).

Several test-projects were started and a number of community health workers were trained to take care of about 90% of all illnesses. Health education programmes were started and the reports of the success is indeed encouraging and challenging. Our Adventist hospitals are appreciated all over India. In an International Tourist Guidebook for tourists in India we find a complete list of all Adventist hospitals with the recommendation to visit these hospitals first in case of a physical problem, because of their excellent quality.

The question, however, remains whether our hospitals serve really the poor and the middle classes or mainly the privileged people. Another question is whether our medical institutions are serving as the continuation of Christ's work on earth in saving people in regard to soul, body and mind in a wholistic approach to the Gospel. And finally, how far do we cope with the need of rural and urban health education and preventive medicine in the nationwide community programme?

Are our hospitals just a copy of the Western type of curative medicine after the Egyptian pattern, or do they follow the Biblical way of preventive medicine which is wanted and needed by the rapidly growing millions in India? Is a reconsideration and change in our medical work needed, "a revival and reformation" as recommended and clearly predicted by the Holy Spirit?

---

# NEW CHURCH STRATEGIES FOR INDIA

There are five basic facts for consideration in reorganizing our administration for the population of India which will shortly be one billion.

Time is running out for India.

The challenge of religious India

Mistakes of the Adventist mission.

The special prophecy for India.

New global strategies.

## 1. TIME IS RUNNING OUT FOR INDIA

When the Evangelical Fellowship of India met in Nasik, Maharashtra, they recognized:

"Time is not on our side. Time is running out in India and in the world."

"Angels are now restraining the winds of strife, until the world shall be warned of its coming doom; but a storm is gathering, ready to burst upon the earth, and when God shall bid His angels loose the winds, there will be such a scene of strife as no pen can picture . . .

A moment of respite has been graciously given us by God. Every power lent us of heaven is to be used in doing the work assigned us by the Lord for those who are perishing in ignorance . . . God's people should make mighty intercession to Him for help now. And they must put their whole energies into the effort to proclaim the truth during the respite that has been granted . . . As we near the close of time, there will be greater and still greater external parade of heathen power; heathen deities will manifest their signal power, and will exhibit themselves before the cities

of the world; and this delineation has already begun to be fulfilled . . .

Wickedness is reaching a height never before attained, and yet many ministers of the gospel are crying, 'Peace and safety.' " (Ev. 704, 705.)

Within the nineties, towards the end of this century, the situation in India will become utmost tense. The population explosion will bring problems in housing, occupation, nutrition, sanitation, health, and national welfare which cannot be solved and will eventually result in disorder, chaos and strife. This will make it nearly impossible to proclaim the gospel, therefore the time is now, not tomorrow, but today. Decisions have to be made in this very hour, there will be no tomorrow; time is running out definitely and irretrievably.

## 2. THE CHALLENGE OF RELIGIOUS INDIA

Secularism has conquered most nations especially in the Western countries. Not so yet in India. Religion still plays the first role in private and public life.

There are two streams of religious quest in India, the first against Christianity, the second for Jesus Christ himself. The unchristian behaviour of the nominal Christian nations has been abhorrent to all non-Christian nations in this world, especially India.

On the other hand India clearly sees the energy and progress of Western nations as a result of the liberation from superstition and primitive religion by Jesus Christ. Indians want to know Christ and his liberating power, therefore many Hindus worship not only images of their gods but also the image of Christ, which in their homes they place beside those of their deities. They want to know more about Christ and this interest is an enormous challenge for every genuine Christian. Today India is still open for the gospel, more open than ever before.

There are, however, already signs which tell us, that this open door may be closed soon because of some political movements which are directed especially against the Christian message and which work towards a nationwide revival of Hinduism. The religious liberty and tolerance which is one of the strongest traits of Hinduism is going to be changed into hostility against the gospel.

### 3. MISTAKES OF THE ADVENTIST MISSION

When our first missionaries entered India they planned to plant the Western type of church as all other Protestant denominations had done before. As the Protestant churches in India failed, so also failed the Adventist mission. Stagnation in growth, both numerically and spiritually, loss of the desire for evangelism, institutionalism with "the pagan selfish spirit of the irresponsible individualist... in the thinking and conduct of Christians," (as the Evangelicals put it), loss of the hope for the imminent return of Christ and the preaching of the three angels message to all Indians, the limitation of the gospel in favour of the lower castes, neglect of the upper classes, the turning away from the health message to a great extent, and a strong tendency to secularism, are the characteristics of the majority in our Adventist churches in India. If we wait for the fulfillment of the Bible message in 2 Pet. 3 about the "hastening of the coming of Jesus", here in India, then we will have to wait for another thousand years. This is expressed with one word, the death of Adventism in India, not with the whole church, but with the majority of her members.

The word of Dr. I. Ben Wati about the Evangelicals in India regards also our church :

"A sick church cannot help a sick world. The first item on the agenda therefore is REPENTANCE AND RENEWAL within the church."

E. G. White declared that we need "a revival and reformation." "The Evangelical Fellowship of India came into

being in 1951 and set prayer for spiritual revival of the churches in India as its first priority. 'Revival' did not mean merely 'revival meeting', an expression used by many people. Revival is not something to be manipulated by men. Rather it is a movement of God's Spirit, bringing life again to dead bones in the Church. We still believe that such a divine work by the Spirit can meet the needs of the Church," *Dr. I. Ben Wati, ibid, p. 79.*

I think we have to admit that the stagnation of the work of God in India is not only the result of the lukewarmness of our Indian church but it is also the result of insufficient mission strategies of the General Conference right from the beginning of our mission to India until today. Evangelicals in India are so honest and open to express:

"Today we repent, because we have majored in minors." What we need, not only in India and in the General Conference, but in the whole world, is a genuine revival as God's answer to our fervent prayers. In view of the extreme critical situation and the need in India, these prayers for revival cannot only be a matter for our local church and the administration in India and in Washington, it is a matter of our entire world church. "If one part suffers, all parts suffer with it." 1 Cor. 12:26.

All churches and all church members in all the world must see the need of revival and be asked to pray constantly until our Lord has forgiven us and answers with the outpouring of his Holy Spirit. The main topic and motto of the next General Conference Session should be INDIA. If some or even many want to concentrate on some other topic during this session they should be encouraged to change their opinion. The ordination of women, for instance, is not a genuine or typical Adventist topic. We regret that many women in our denomination suffer by not being adequately respected due to our different cultural interpretation of the Bible. The Bible, however, tells us that it is better to suffer wrongfully than to do wrong.

Denominations have been split due to disharmony in this matter. Our commission is not to have perfect church paragraphs and full personal satisfaction, but to proclaim the gospel of the second coming of Christ. All dissatisfied members in our church must wait for the fulfillment of the prophecy of the latter rain, when the Spirit of God will be given to all "sons and daughters" alike and then the desired equity and justice will be restored by God himself. Human manipulation will not avail and may only destroy the unity and power of the whole church. In those coming days when the Lord himself will finish his work through the gift of prophecy to all real church members, many of our sisters who are suffering by the lack of equality between men and women will be invited to come to India to help in finishing the work here. India's women will need their solidarity and comfort the most. Vivekananda exclaimed:

"If we do not rise the women . . . don't think there is any other way to rise."

Also James points to patience as the only solution of the social question:

"Be patient therefore, brethren — but also the sisters are surely meant here — unto the coming of the Lord." *Jm. 5:7.*

When we all receive the new body at his coming there will be no difference between man and woman, we all will be alike. Let us therefore have the motto of "REVIVAL AND REFORMATION IN INDIA" at our next General Conference Session.

#### 4. THE SPECIAL PROPHECY FOR INDIA

Within the general prophecies about the triumph of the gospel all nations, even India are included:

"The Good News about the Kingdom will be preached throughout the world, so that all nations will hear it, and then, finally the end will come. "*Mt. 24:14.*

"I saw another angel flying through the heavens, carrying the everlasting Good News to preach to those on earth — to every nation, tribe, language, and people.

'Fear God,' he shouted, 'and extol his greatness. For the time has come when he will sit as judge. Worship him who made the heaven and the earth, the sea and all its sources.' *Rev. 14:6, 7.*

"The Good News must first be made known in every nation before the end-time finally comes. "*Mk. 13:10.* E. G. White explains these prophecies in detail :

"Like the stars of heaven, which appear only at night, these faithful ones will shine forth when darkness covers the earth and gross darkness the people . . . in INDIA, in the islands of the sea, and in all dark corners of the earth, God has in reserve a firmament of chosen ones that will yet shine forth amidst the darkness, revealing clearly to an apostate world the transforming power of obedience to His law. Even now they are appearing in every nation, among every tongue and people."

"The work is soon to close. The members of the church militant who have proved faithful will become the church triumphant." *Ev. 707.*

In brief we quote from her visions of the power of God in finishing the proclaiming of the gospel among all nations:

"The truth is soon to triumph gloriously, and all who now choose to be laborers together with God, will triumph with it."

"The time is coming when there will be as many converted in a day as there were on the day of Pentecost."

"Then will the message of the third angel swell to a loud cry, and the whole earth will be lightened with the glory of the Lord."

"During the loud cry, the church, aided by the providential interpositions of her exalted Lord, will diffuse the knowledge of salvation so abundantly that light will be communicated to every city and town."

"By giving the gospel to the world it is in our power to hasten our Lord's return."

"When we bring our hearts into unity with Christ, and our lives into harmony with His work, the Spirit that fell on the disciples on the day of Pentecost will fall on us."

"I saw jets of light shining from... every city and village. His truth was proclaimed throughout the world."

"On every side doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence."

"Thousands upon thousands will listen who have never heard words like these."

"Many, even among the uneducated, now proclaim the words of the Lord... Multitudes will receive the faith and join the armies of the Lord."

"By thousands of voices, all over the earth, the warning will be given... Thus the inhabitants of the earth will be brought to take their stand."

"It will not be long before everyone will have heard the warning and made his decision. Then shall the end come." *Ev. 692-703.*

These encouraging prophecies also concern the 800 million people in India who will soon become 1000 million. However, the fulfillment of these predictions depends on our co-operation with God. He wants to do the work through us :

"God is the great Master Worker, and by His providence He prepares the way for His work to be accomplished. He provides opportunities, opens up lines of influence, and channels of working. If His people are

watching the indications of His providence, and stand ready to co-operate with Him, they will see a great work accomplished." *Ev. 703.*

Looking at the unfinished task in India and the challenge of the one billion people, who are the most religious ones on the earth, many of them secretly worshiping Christ and asking for Him, all of our brothers and sisters in this world shall pray and work for the accomplishment of His work in this country. Our world leaders shall see that God

"prepares the way for His work,  
provides opportunities;  
opens up lines of influence,  
opens up channels of working."

"If they are watching the indications of His providence... They will see a great work accomplished!"

Donald McGavran writes in his book "*Understanding the Church in India*" in his last chapter about "*The Heart of the Matter*":

"Churches in every land throughout the earth stand at a parting of ways. Either they will surge forward to growth or they will be sealed off and remain as ghettos in the general population... The future in every land is full of promise — and of danger... As the church of 16 million souls in India presses forward, no question is more important than this: Will she go on now to the greatest era for Gospel propagation, or to hundreds of years of sealed-off encirclement?

There may be ways of advance hidden from us. If any disagree with the convictions here expressed, I cordially invite him — or her — to set forth the conditions he or she thinks must be fulfilled for the Church in India, grateful to the Saviour, to carry out the Great Commission." p. 242.

What Dr. McGavran has in mind in saying that the "greatest era for Gospel propagation" is at hand — if we are ready to pray and work for it — is called in our Adventist understanding and hope "Revival" and "The Latter Rain".

When he says that "there may be ways of advance hidden from us" he thinks of the principles of church growth and of new methods of indigenous church principles, which still may be unknown to many of us. E. G. White saw the need of "revival and reformation" and explained this "reformation" as a renewal of ways and methods for church growth.

We see that the hour of crisis for our Adventist mission in India, which has been foretold by the Holy Spirit, has come.

"The greatest era of the Gospel" is just ahead of us if we  
believe in it  
pray for it  
act for it,

or we may be "sealed-off" in the present stagnation delaying the return of Christ and prolonging suffering and death in this miserable world for many more years or even centuries.

"Missions are painfully slow to move with the times", is the sad experience of the Evangelicals in India. "For the last twenty years it has been said again and again that with political independence the church in India should assume a new role. Precious little was done... Unfortunately only external pressures seem to influence missionary thinking." *Dr. I. Ben Wati, ibid, 25.*

We shall pray and commit ourselves fully to Christ that this sad experience of our brethren in other denominations may not be repeated by our Adventist mission in India.

## 5. NEW GLOBAL STRATEGIES

It is not easy for such an old organization like the General Conference of Seventh-Day Adventist to change its policy and structures of administration in view of the requirements of

India. *T. K. Jones, Jr.*, a Methodist missiologist, writes in his book "*Our Mission Today*" about the regrouping of the churches:

"Dr. W. A. Vissert Hooft, the General Secretary of the WCC, compared its early years to that of a sea expedition as risky as that of Columbus. In a frail ship, he wrote, with an inexperienced crew speaking many different languages, disagreeing on the meaning of the Church, the Lord's supper, politics, culture and theology, sailed forth World Council in 1938 into one of the worst storms of history, not knowing where it was going but holding firmly to the Cross which reminded it of God's victory over man." p. 139.

The author then writes about developments deserving our careful study: "The events of history demand it!" He sees the difficulty in regrouping churches in American Denominationalism with unproductive motives.

- a. To create a big church for the sake of having power.
- b. Fear and envy cannot produce a new creation of policies.
- c. Tolerance in theological and structural differences.
- d. Tendencies to skirt around the differences rather than going through them.

"As we share in this regrouping of the churches as a part of missionary planning for the future, we ask ourselves what this will be in concrete terms." p. 143.

He also concentrates on typical American difficulties:

"The problem American churchmen face is their affluence. How are we to understand our high standard of living? There is general agreement that we are the wealthiest people in the world, but not all would agree as to why this is so. Some non-Americans argue that it is because we are imperialists, living off the rest of the world. This is neither true to the facts nor fair to Americans. Some

Americans argue that we are the wealthiest nation because we are more intelligent, more virtuous, and more industrious. This, too, is hardly true to the facts nor fair to the other peoples of the world. What, then, is the explanation? The Christian sees this affluence as a gift of God's providence. . . If we do see our wealth as a gift of providence, we are prepared psychologically to share it as belonging to God and not to ourselves." p. 145.

Pastor Jones as an American sees three difficulties for the U.S.A.:

1. "Their problem is to offer themselves as servants without power, and this is not easy."
2. "This is also the test of the pastor in the local congregation who begins to see himself as one who teaches laymen to be missionaries rather than being himself the center. For Americans this is painful, but it is the challenge of the day!"
3. "The same is true for American churches as they see their financial resources being used overseas." p. 146.

These painful changes can be made only in view of the cross of our Lord Jesus Christ who gave Himself, and gave everything, in order to save us.

The first concrete action in the regrouping of our churches in India is the call to prayer of our worldwide brotherhood. The General Conference shall ask all its divisions, churches, and each church member, to pray for a revival by the Spirit of God. This revival is foretold by the Spirit of Prophecy and will come. The result will be that thousands of church members will be ready to work for the Lord even in foreign countries like India.

The next step is the prophesied reformation and will be the restructuring of our administration in India. The hierachal pyramid consisting of churches at the bottom, sections as the next floor, unions as the third, and the division on top shall be replaced by the new order of indigenous church principles. These are the cell groups, team groups, and training centers.

The third change will be the creation of a research committee of the General Conference, with executive responsibilities. It shall include experts in order to avoid the mistakes which we have unconsciously made at the beginning of our mission in India. These shall be men and women full of the Holy spirit which represent the departments of:

Missiology in regard to indigenous religions.  
Evangelism in regard to indigenous soul winning.  
Anthropology in regard to the specific cultures.  
Psychology to follow appropriate strategies.

The Indian missiologist Dr. G. D. James emphasizes the same idea:

"Missions and churches in the various countries can pool their knowledge, methodologies, etc. for mutual help, church planting and evangelism. This can be done by establishing a R E S E A R C H C E N T R E at which experts may study the reason for church growth in certain areas — rural or urban — and in certain lands, and why churches don't grow in other lands and areas. Also knowledge in the sciences of man (including anthropology and sociology), problems confronting various missions and other related subjects, can highly enhance the dissemination of the Gospel. A workable plan to undergird such a vital project with necessary finance and expertise should be carefully explored." (G. D. James, *Missions on the March*, p. 30)

The fourth step will be the erection of training centers for indigenous church principles focussing on health evangelism in the urban and rural context and educational institutions with vocational training and medical institutions with emphasis on preventive medicine, health education, and community health. The former offices of institutions, sections, unions and division can well be used for these training centers.

The fifth step will be the erection of a small administration office with one or two computers administering all the groups in the country.

The sixth step will be the appointment of a number of paid secretaries elected on a rotational basis for a limited period of time who come from the cell groups or training centers and return there after their term of service. They shall visit and encourage the different cell and team groups.

The seventh and last step is the incorporation of laymen from all over the world into the team groups in India. These shall be spirit filled church members, with some good vocational or spiritual education who will come to India for a period of three or six months, according to the visa regulations. They will live and work with the cell groups as fully integrated members and will share their houses, food and facilities with them. They will encourage the member of those groups and apply their special education to the local needs. Those "Friends of India" shall be given financial support by the General Conference if necessary. They shall receive some basic instruction at the training centers at the beginning of their service.

Dr. McGavran describes these changes in other countries:

"Several missions and boards swung wholeheartedly behind indigenous church principles. In field after field, all mission-paid evangelists and village pastors were dismissed. The little congregations were told that they had the Bible and the Holy Spirit and the means of grace and would no longer receive the paid services of a pastor . . . These principles held out the best hope of getting missions out of the doldrums. St. Paul's method would keep the enterprise from getting bogged down. The frightening expense of institutional missions would be checked and, above all, churches would grow and multiply. The power of the Gospel would be seen as indigenous churches, loosed from their foreign bonds, ramified throughout the nations, bringing the blessings of the abundant life to the

entire world." *D. McGavran Understanding Church Growth*, p. 340.

He continues and describes eight reasons why indigenous churches grow better than others.

1. The heart of these principles is a passion to advance the Gospel.
2. Non-Christians see unpaid leaders of indigenous churches as people like themselves . . . see the quiet witness and the change in their lives.
3. When they teach others, they learn doubly well themselves.
4. They expect that one of their members will become the unpaid shepherd and elder. They do not expect a meeting house built with mission money; they expect to worship in some home or to build a church house with their own labour and cash.
5. Natural witness by the whole membership becomes more possible . . . and is the most potent element in growing churches.
6. A Bible study group grows without arousing any opposition from non-Christian "headquarters".
7. Cell groups are independent from foreign money.
8. Discipline is left to the local groups, so that nobody is judged by foreigners. (p. 343)

There is a danger that these indigenous church principles become a new idol and may be oversimplified. They do not work without a revival which has to precede the reformation of church structures. In the transition period, from the old methods to indigenous church principles, severance allowances shall be given to paid pastors who are released, or we have to help them to get land or employment. The shift to indigenous church principles is a matter of love and cannot work

without love on both sides, on the side of those who shift, and of those who are shifted.

"Otherwise at the very time that mission-paid workers are dismissed and form an aggrieved element in the small congregations, less and less attention is paid to those very congregations," warns *D. McGavran, ibid*, p. 350.

Time is running out very fast; the need for revival and reformation must not be neglected or the decision postponed. E. G. White urges to do the work now:

"The work which the church has failed to do in a time of peace and prosperity she will have to do in a terrible crisis under most discouraging, forbidding circumstances. The warnings that worldly conformity has silenced or withheld must be given under the fiercest opposition from enemies of the faith . . . Before it is forever too late, I urge you to arouse. Delay no longer. The day is almost spent. The westering sun is about sinking forever from your sight. Yet while the blood of Christ is pleading, you may find pardon. Summon every energy of the soul, employ the few remaining hours in earnest labour for God and for your fellowmen." 5 T. 464.

---

## FRIENDS OF INDIA — A UNIVERSAL BROTHERHOOD

Living in the last hours of history right at the brim of an abyss of nuclear war which any moment can annihilate the human race on earth, we do have the hope of the glorious return of Jesus Christ for our salvation. As Seventh-Day Adventists we do not think primarily in terms of the "growth of the church" or the "social gospel", neither "liberation theology", nor the task to erect here "the kingdom of God". Our commission as the remnant church is to prepare the world to meet Christ at his imminent coming. Also *Stephen Neill* quotes in his book "*The Unfinished Task*" the fact:

"In history a keen ecclesiological interest has, almost without exception, been a sign of spiritual decadence; ecclesiology has been a subject of major concern only in the 'second generation'; in the 'first generation', in periods of revival, reformation or missionary advance, our interest was absorbed by Christology, thought-patterns were determined by eschatology," in other words by the second coming of Christ. p. 21.

### 1. PREPARATION FOR THE COMING OF CHRIST

"We are saved to save" is the Christian motto after we have accepted our salvation by faith in Jesus Christ. The same is true with our preparation for the coming of Christ. It comprises our own preparation, which means that we are fully in love with Him, as well that we work wholeheartedly for the preparation of our fellowmen, which is a sign of genuine Christian love.

There was a group of scientists in Christian Psychology under the direction of the German professor Gruehn who wanted to make a survey of faith in the Christian churches,

something like an inventory. They wanted to find out, why Christian believe, not what they believe — this was well known about the different denominations — but why they believe, their personal reason or their motivation for believing, the origin of their faith and their personal engagement in faith. They distributed a questionnaire with the respective questions for church members, different denominations, different countries, and at different times. Surprisingly they got back the same group of answers in all of these different churches. When they sorted the returned questionnaires they found out that there were always three main groups of faith.

The first stack of papers was the largest and amounted to 60% of all the answers, the second one showed 38%, and for the last one 2% were left.

They named the first kind of faith the "Fictitious Faith". Those believers built their conviction on their intellect, on their power of thinking and reasoning as a mental process in logic and imagination. The existence of our world, for instance, the laws of nature, the order and accuracy in the universe point obviously to the creator, so they believe in God. The same is true with the Bible, because of the origin and history of the Scriptures, especially the accurate fulfillment of so many Bible prophecies are enough evidence for them to believe in the inspiration of the Word of God. The first and second coming of Christ are foretold in the Bible, which helps them to believe in Christ. They believe in the doctrines of the Bible, and discriminate this is true and that is true, because it is logical to them. The foundation of their faith is their imagination or fiction as an individual, intellectual venture. They attend church services and stick to the rules and doctrines of their denomination as far as they are in harmony with their opinion. They are not personally engaged in church activities, rather they are satisfied with the sermon as the heavenly bread for their souls. They may be regarded as the liberals in the church.

The next kind of faith was called the "Authoritative Faith". It is originated in growing youngsters by way of natural authority. They look up to their parents, teachers, pastors, youth-

directors or relatives with admiration, reverence, respect and love. Unconsciously they copy these accepted authorities, and they whole-heartedly participate in the inner life with them and follow their example. The faith of these beloved persons is transferred into their own hearts and they believe like they believe as well as what these authorities believe. Since this kind of faith is based on the subconscious it is not so much an intellectual faith but more of an emotional one. It is a strong and active faith, because it stands with the whole group which is doing something together. They think in terms of "we believe, we sing, we pray, we sacrifice, we do mission work, we are the true church, we have the right doctrines," etc. It is a We-faith. The rules, rites, orders, as well as the doctrines of the group must be strictly obeyed in every detail without reasoning. It is an institutional faith, a Christopaganism built on humans and not on Christ Himself. They build the group of the conservatists or fundamentalists in their churches.

In this inventory of faith in the Christian churches only two percent are left for the last kind of faith which the researchers regarded to be the genuine or real faith. The foundation of this belief is not personal conviction or emotional satisfaction but God's own revelation towards this person. He willingly accepts this revelation as a gift from God. His faith is now grounded not only in intellect and emotion but on regeneration by the Holy Spirit. His relation to God is a personal "You and I" relation. Love is the motivation for his activities in his church. He is not a liberalist nor a conservatist but a real Christian who does not discriminate against anybody but loves everybody. The following diagram relates the whole survey in brief.

It is significant that the researchers did not create and introduce these facts in those tested churches but rather let the members talk about themselves. It was a surprise for them when they found the same result in almost all Christian churches. It is not important to find out the situation in our own church

but in ourselves. The essential and decisive question about my preparation for the coming of Christ is: Where is my position?

FAITH built on:		
Fiction	Authority	Reality
Intellect	Emotion	Volition
Imagination	Tradition	Revelation
Mental	Denominational	Personal
Opinion	Conviction	Regeneration
Self-centered	Group-centered	Christ-centered
Partial	Parental	Perfect
It-faith	We-faith	You-faith
Doctrinal	Institutional	Total
Rules	Rituals	Love
Reflection	Organisation	Grace
Fictitious	Self deceptive	Genuine
Liberalists	Conservatists	Christians
60 percent	38 percent	2 percent

## 2. GENUINE EVANGELISM

Most Protestant churches, including Seventh-Day Adventists, made a great mistake while they were increasing their membership. They were satisfied to get new members, more members, many members from converts or from their own offspring. This, however, is an imperfect and un-Biblical understanding of the Gospel. We shall not count the number of baptisms but of coworkers in our churches, not the souls we have won but the number of soul-winners.

The New Testament method of evangelism is clearly stated by Paul:

"Be strong with the strength Christ Jesus gives you. For you must teach others those things you and many others

have heard me speak about. Teach these great truths to trustworthy men who will, in turn, pass them to others." 2 Tim. 2:2.

The Apostle plainly describes here his missionary concept:

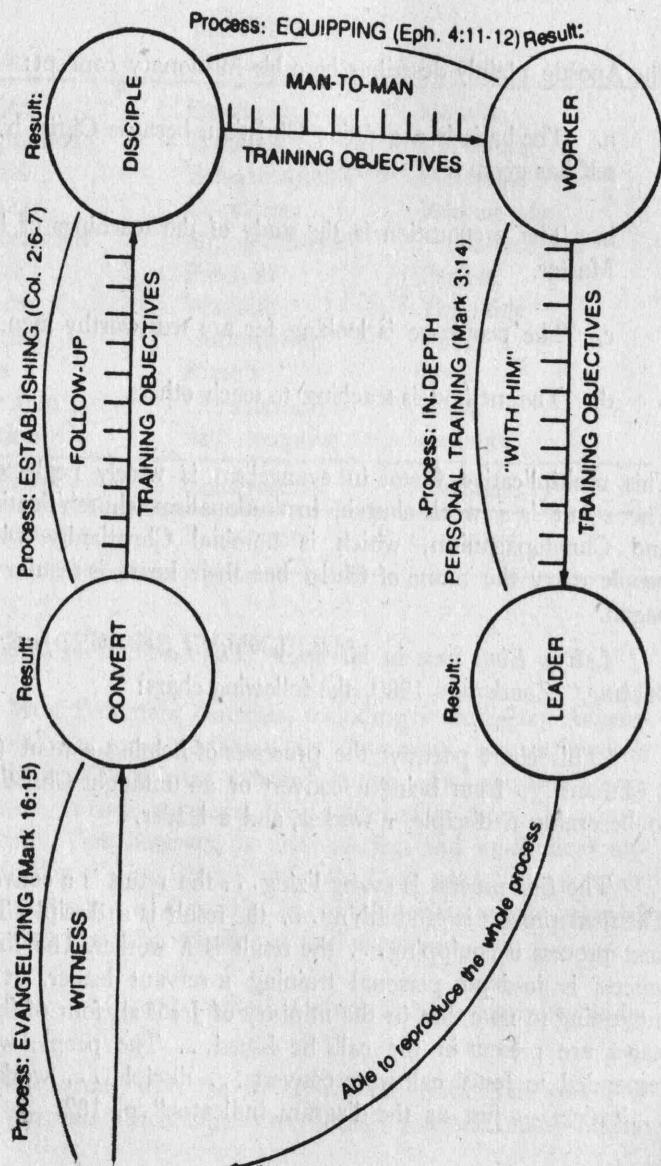
- a. The basis is a genuine Christian, because Christ himself has given him strength.
- b. The preparation is the study of the teachings of his Master.
- c. The people he is looking for are trustworthy men.
- d. The method is teaching to teach others.

This multiplicative factor in evangelism is widely neglected. The result is a weak church, institutionalism, churchification and Christopaganism, which is nominal Christianity when people carry the name of Christ but their heart is secular or pagan.

LeRoy Eims uses in his book "*The Lost Art of Disciple Making*," Zondervan 1980, the following chart:

"This chart portrays the processes of helping a man (or a woman) go from being a convert or an untaught Christian to becoming a disciple, a worker, and a leader.

The first process is evangelizing... the result is a convert. The next process is establishing... the result is a disciple. The next process is equipping... the result is a worker. The final process is in-depth personal training a servant leader. It is interesting to note that in the ministry of Jesus all four of these stages are present in the calls he issued... The people who responded to Jesus' call were converts... disciples... workers... leaders — just as the diagram indicates." p. 182.



How long does it take for a convert to become a disciple, and then a worker and finally a leader? Usually it takes:

Convert to disciple — 20 months

Disciple to worker — 20 months

Worker to leader — 30 months

In the appendix of this book there is a scheme with training objectives for a disciple, which has been produced by LeRoy Eims and adapted to our needs by the author. It can be used by the local elder, the church deacon or a group leader as a programme to be followed through during the first period of about 20 months. For the next two periods further programmes are in preparation. In teaching the Gospel this training programme "convert — disciple — worker — leader" is most needed in India.

The former Brahmin priest *B. N. Banerjee*, who became a Christian and had been pushed out of his family due to his new belief, has written an excellent book about evangelism entitled: "*How to Communicate the Good News*." Every leader of our church or a group leader should read this important work on evangelism.

Mr. Banerjee is not a clergyman, he belongs to the so called laity of the church, but his programme is very practical. At first he complains about the situation of the Christian church in India:

"The majority of Christians are below the poverty line . . . Christianity is the religion of the poorest among the poor in India. Nothing has been done for the upliftment or the poor Christians by the Christian agencies."

There is another poverty line: A large proportion of the Christians in India are desperately short, not only of income, but of dignity. It is one of the findings of this study that the social disabilities of the poor Christians far out-weight their economic miseries. Most of them are void of any real knowledge of Jesus Christ. There is no awareness of spiritual needs . . . (page 11).

There are confusions, frustrations, and perplexities affecting the poor Christian community in India more than any other communities, for obvious reasons. Economists, businessmen, and bankers, all predict that the coming years will be years of more frustration, strikes, unemployment, stagnation, depression, inflation, lockouts, crisis, demonstrations, and angry processions . . . Unfortunately, the church leaders spiritualize the situation and advocate that coming years are of challenge and opportunities . . . They do not know the 'felt needs' of their people — the varied gaps that exist in society." (page 18).

The author then comes to the statement that many gaps inside of the church cannot be overcome but by the Holy Spirit. He clearly points to the most needed and inevitable REVIVAL, also foreseen by E. G. White. The writer continues in his analysis of the Christian life in the churches of India:

"The word MISSIONS has become almost obsolete for many of us in India . . . The Evangelical leaders of India have not done well at the task of evangelization . . .

The rather anachronistic foreign policy and foreign church aid programmes of many leading Western countries are to a great extent responsible for making foreign missionary presence in India appear superfluous and untenable. This kind of short-sightedness and isolationism may in the end gobble up missionary collaborations in India through non-equitable and imbalanced distribution of the resources of Christ's kingdom on earth . . ." (page 20)

He is very sorry about the "short-sightedness of Western mission strategies, which Jesus calls "blindness". As a result he sees a devastating effect on the youth of India:

"The young Christian generation had been getting literally tired of the ineffectiveness of the Church . . . The Church seemed to have lost its vitality and, to that extent, helped to enhance the power of disruptive and often reactionary forces. It had become dominated by the bureaucratic elite

with power play in the social structures of Indian Christian organizations and institutions. This inactive and negative role of the Church and its leader's Sunday — (or Sabbath —) service rituals, must be replaced by the wonder-working power of the Holy Spirit; otherwise it will continue to witness the gloomy picture of the present century. It looked as though the Church was running out of energy. The Church was not really interested in carrying out ambitious plans for the improvement of the community either spiritually or materially. IT HAD BECOME BANKRUPT! . . . Present day youth has lost confidence in the usefulness of the Church and its leaders." (page 33).

If we are looking into our Adventist churches in India we have to admit that their condition is not much different. However, this writing Christian layman does not at all lose hope:

"The Church must realise that time is running out and we must not miss our destiny. We should adopt a modern and dynamic policy to revolutionize the Christian organisational structures for massive involvement in social and welfare concerns as well as spiritual revival . . . The Indian Christian community must be prepared for this challenging task at any cost for their revival." (page 35).

The author stresses here again REVIVAL AND REFORMATION and has full confidence in the work of the Holy Spirit through us:

"Christianity is not merely a creed or a religion or another form of mere rituals of worship of God in spirit. Christianity is more than that. It is a way of life. Christianity is the living Christ, the Risen Christ who has the conquering power and authority of life and death. In Him there is power love, and a desire to reach out to the poor and needy, and the seekers." (page 37)

As a result of a revival he sees all believing Christians visiting homes or inviting others into their homes to read the Bible with them, like E. G. White had seen in a vision:

"Hundreds and thousands were seen visiting families, and opening before them the Word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence *Ev.* 699.

Mr. Banerjee has worked out a programme with ten points for his so called 'Neighbourhood Bible Studies', which is practical and helpful in many ways. It is indeed encouraging to see spiritual minded Indian Christians working as laymen for Christ without being discouraged by the past due to the many mistakes of the Church. We are convinced by the Spirit of the Lord that during the last part of the fulfillment of the signs of Christ's coming all earnest Christians in all denominations will join in the proclamation of the last message of Revelation 14, the everlasting gospel.

### 3. FINANCIAL SUPPORT

Our Indian Christians were not properly instructed by the first missionaries to support the church by their money. Giving to God is a privilege and not a burden. He wants us to be independent from the "mammon", as Jesus called it in the "Sermon on the Mount". We must not be slaves of money neither in wanting nor in possessing it. Everything in this world belongs to God, therefore, the money which we have or which we need, is also His money. God guarantees that we will not be in need of anything if we trust in Him and not in "mammon." The way out of our financial imbalanced situation is not looking for more means, but in looking to God the owner of all means. It is not by receiving but giving that the Lord will bless us and supply all our need. This is His promise in Malachi 3:10:

"Bring all the tithes into the storehouse so that there will be food enough in my Temple; if you do, I will open up the windows of heaven for you and pour out a blessing so great you won't have room enough to take it in! Try it, let me prove it to you!"

In her book "*Education*" E. G. White writes about the Lord who "has with the gift bound up an obligation. Of all that we acquire He claims a specified portion. The tithe is the Lord's. 'All the tithe of the land, whether of the seed of the land, or of the fruit of the tree,' 'the tithe of the herd, or of the flock,... shall be holy unto the Lord.' Lev. 27:30, 32. The pledge made by Jacob at Bethel shows the extent of the obligation. 'Of all that Thou shalt give me', he said, 'I will surely give the tenth unto Thee.' Gen. 28:22. 'Bring ye all the tithes into the storehouse' (Malachi 3:10) is god's command. No appeal is made to gratitude or to generosity. This is a matter of simple honesty. The tithe is the Lord's; and He bids us to return to Him that which is His own."

At the end of his remarkable book "*The Legion of the Tenth*" the author, C. B. Haynes, invites every reader to become a member of this famous legion :

"It consists of the great company of earnest and devoted followers of God who in all ages, from the very earliest time until now, have faithfully put God first in all their concerns and manifested this priority in the faithful bringing of 'the whole tithe' into 'the storehouse' ... The covenant of the legion is as follows :

'At the end of each week, or whenever received, I will count one tenth of my income from wages, gifts, salary, profits, rents, interest, dividends, or other resources, enclose the amount in an envelope upon which my name is inscribed, and place it in the collection plate or basket or hand it to the church treasurer at the Sabbath service of worship. In the event of illness or other disability the money will be sent to the church or held until I am able again to attend.'"

Thousands and thousands of wonderful experiences about faithful tithing unto the Lord can be reported in all parts of the world. The author can testify of miracles of God's providence and care due to tithing during more than forty years in His service. The end of all need in material things is not receiving and waiting for others to help us, but it is in giving and in trusting God.

He is the owner of the earth, and of everything which is on the earth.

"*I Tithe Joyfully*" is the title of an outstanding book, published by "*The Moody Bible Institute*" in Chicago and reports on about a hundred letters from faithful tithe payers. It describes their real and joyful experience in giving to the Lord what is His own and in receiving much more back in abundant blessings from their loving and caring Saviour.

As we have seen in a previous chapter of this book, our Indian church members are unable to support neither their ministers nor their institutions and their evangelistic efforts. The way out of this need is not receiving but giving. It is encouraging that a converted Tamil Christian, *Dr. G. D. James* writes emphatically in his book "*Missions on the March*" about Biblical tithing:

"Since God owns all this incalculable wealth, why does He teach us in the Bible that we, as Christians, give Him our money? There are a number of reasons for this:

1. It is an opportunity for us to prove the reality of our love for God. Giving is an expression of love. (1 John 3:17)
2. There is more blessing in giving than in receiving. See Acts 20:35.
3. God wants all financial commitments involved in the preaching of the Gospel and the building of His church to be met by his own people. It is a shame, therefore, to solicit funds from people who do not acknowledge Jesus as Saviour and Lord. See 3 John 7.

4. Giving to God and His work combats the temptation to succumb to materialism. See Mark 10:21.
5. Giving delights the heart of our giving God: Heb. 13:16.
6. We are to give all that we have — including our money — to God, because we belong to Him by virtue of creation. And we are His property because He redeemed us by sacrificing Himself for us. Romans 1:1.
7. Giving to God is a sure way of storing up riches in heaven. Matthew 6:20, 21.
8. Giving is a ministry to Christ. Matthew 25:34-40.
9. Giving Honour to God. Prov. 3:9, 1 Sam. 2:30.
10. Giving is accompanied by a promise from God. Mal. 3:10. "If, under the dispensation of the law, the Jews gave a tenth of their income, under grace the Christian should give more. Some Jews gave more than they were required to, yet some Christians give their money in a way that speaks, not of grace, but of disgrace!"

"There must be a right sense of value in our giving. Far too many churches have followed the trend of the world by investing in imposing and magnificent architectural master-pieces when that money should have been rightly invested in the preaching of the Word and supporting God's servants. While these churches spend their time boasting of their huge buildings, marble floors, pipe organs and plush seats, millions of precious souls are slipping into an eternity without God and without hearing the Gospel even once."

#### 4. A UNIVERSAL BROTHERHOOD

India needs a new type of minister or leader. An Indian pastor, *Kambar Manickam*, published "*A critique of inherited missionary forms in India*" in cooperation with *Dr. J. A.*

Bergquist from London who has been training pastors in Madras. They entitled their work "*The Crisis of Dependency in Third World Ministries*." They regard "the past as burden" and complain :

"The missionary model... proved unequal to the task of undertaking mission to an urban-industrial situation, it has equally failed to serve adequately the changing rural scene as well. The deficiencies of the missionary standard model strike at the roots of all attempts to renew the Indian churches for their mission to society. What are some of the inherent weaknesses?

1. A distorted theology of ministry.
2. Resistance to change... The missionary brought their western-oriented patterns and applied them to the Indian soil... The missionary structure had become normative. What surely must be found strange and wanting is the fact that a system of ministry, originally meant for a colonial and missionary situation when no other options might have been available, continues to be the pattern for the autonomous Indian Christian communities.
3. Authoritarian structure of ministry... which makes change difficult precisely because it tends to stifle personal creativity and responsibility... The missionary type of organization has remained for all practical purposes unchanged.
4. A distorted understanding of the laity... the 'forgotten man'... The failure to make full use of the ministry of voluntary laymen may also be due to the paucity of opportunities of lay education and clerical fears of 'interference'. As another and even more serious consequence, the churches have not sufficiently challenged the laity to discover their secular ministries as the people of God in India... Dr. W. Scopes has long presented a case for replacing paid catechists (or Bible teachers) with trained voluntary laymen.

5. High costs. The financial burdens involved in maintaining the traditional missionary pattern of ministry are too great... A heavily subsidized and over-organized system is not natural to India where the spread of religious faith has always been spontaneous. It is a stumbling-block to the non-Christians, for the witness of a paid worker is often suspect. It hinders the development of latent powers in village Christians.

6. Manpower crisis . . . A final weakness of the traditional system to be noted is that there are not enough pastors to make it go . . . The ordained pastors remain overworked and underpaid . . . The role of the pastor today appears to many young men to be too suffocatingly paternalistic, too much bound to rigid forms, too isolated from contemporary events, too far removed from the cutting edge of Indian national life, and too restrictive of personal creativity." (pp. 27-31)

The authors then come to the conclusion:

"As Lesslie Newbegin has suggested, the churches may need to look toward the day when the 'non-professional' ministry is seen to be the essential ministry, and that of the full-time professional the 'auxiliary' or 'supplemental' . . . A revitalized ministry of the laity is absolutely essential if the church today is to be effective in its mission. Traditional forms of ministry are ill-equipped to proclaim the wholeness of the Gospel in secular society . . . 'Laity who participate in the processes of society and develop a theological sensitivity form the only possible church in a mass society.' p. 13

The number of voices from all over India who demand an urgent change in the structure of the Christian church is increasing. There should be no paid ministry any more, the members or laity must do the service of the Lord. The big buildings shall be transformed into ashrams and training-centers, the churches shall be restructured into cell groups, action groups and home churches after the New Testament

pattern. Educational and medical institutions should be adjusted to the present local needs. All this has to be done after the prophesied revival and can be achieved only in the power of Christ's love.

The worldwide Seventh-Day Adventist church cannot look at this enormous and great task in India without integrated cooperation. We need the universal brotherhood of all our church members around the globe, their concern, their prayers and concrete help.

The Adventist laity in India will face so much work and many problems during this transition period from ancient methods to indigenous church principles, that they need the assistance of their brothers and sisters from abroad.

The era of the missionary is irreversibly gone - in fact there is only a handful of our expatriate families left in India — but the era of the laity is about to come. Thousands of brothers and sisters from all over the world have to come for help as so called "Friends of India" for a period of 3 or 6 months, as the visa regulations will permit. They must be Christians, not liberals or conservatists so that Christ himself is working through them side by side with their Indian brothers and sisters in the villages and cities. Their main objective must be the continuation of revival and the finishing of the proclamation of the three angels message according to the great commission of our Lord. The details of their task will be discussed and taught in our training centers. The General Conference will be leading these "Friends of India" to their destination of labour and will eventually support them if needed.

*Dr. G. D. James*, a converted Tamil Christian, writes in his book "*Missions on the March*":

"It was felt that the Asian Church needed her Western brethren in the total gigantic task of evangelism. What they voiced, however, was that the Asian Church welcomed the RIGHT KIND of Western missionaries." (page 62)

## 5. THE WHOLISTIC APPROACH IN THE RURAL AREAS

Eighty percent of the soon to be one billion inhabitants of India live in 600,000 villages, but 80% of all medical doctors stay in the cities. The Western type of curative medicine has failed so far in India, what the masses need is prevention of diseases. Alarming is the terrible health situation in the country:

10 000 per year die of Polio

100 000 per year are crippled by Polio

250 000 per year die of Pertussis and related respiratory diseases.

230 280 per year die of neonatal tetanus

280 000 per year die of measles and its complications

1 500 000 per year die of dysentery and malnutrition

16 000 000 have active tuberculosis, that is 2% of the population of India and almost half of the world's tuberculosis patients.

40 000 of these are dangerously infectious at any given moment.

4 000 000 people have leprosy, that is approximately 1/3 of the world's leprosy patients.

8 000 000 people are blind mostly due to vitamin deficiency.

Most of the diseases are easily preventable and treatable. Primary health care of simply trained health workers could cope with most of the diseases.

"Together women of child bearing age and children below 15 years of age constitute 2/3 of the total Indian population. They also form the "biologically vulnerable section" of the population succumbing to various diseases. During pregnancy and delivery the women in India have a 200 times greater risk of dying from preventable diseases than those in the more developed countries. In Sweden, for instance, there occur 7 maternal deaths out of 100 000 births, in India, however, the death rate is 370, that is about 5 000% more than in Sweden.

Looking at this great need the "Friends of India" in all the world must come over to help us. Doctors, nurses, paramedical persons, house wifes with some practice in treating patients, senior people with some experience in helping others, students and unemployed persons, all are welcome.

Spicer Memorial College in Pune, near Bombay, is ready to train hundreds of students especially in its four departments of

Evangelism  
Health Education  
Social and Development Service  
Agriculture

They can study on a rotation basis for one semester in the above departments and the following semester work practically in different villages and cities to apply and improve their knowledge. They may then study again one semester and work the next one in practice. This will help them to adjust their studies to the need of the villages and cities. It will also give the college the potential to train double the number of students. We can accommodate hundreds of students from all parts of the world, young men and women who are really converted to Christ and filled with His love. They can attain student visas for the duration of their studies. If they will study here for four, six, or eight years, then they will have given half of that period to the service of India as real "Friends of India".

There is quite a number of encouraging statements by E. G. White :

"Nothing will open doors for the truth like evangelistic medical missionary work. This will find access to hearts and minds, and will be a means of converting many to the truth."

I can see in the Lord's providence that the medical missionary work is to be a great entering wedge, whereby the diseased soul may be reached.

As a means of overcoming prejudice and gaining access to minds, medical missionary work must be done, not in one or two places only, but in many places where the truth has not been proclaimed. We are to work as gospel medical missionaries, to heal the sin-sick souls by giving them the message of salvation. This work will break down prejudice as nothing else can." *Ev. 513.*

Our work is to be practical. We are to remember that man has a body as well as a soul to save. Our work includes far more than standing before the people to preach to them. In our work we are to minister to the physical infirmities of those with whom we are brought in contact. We are to present the principles of health reform, impressing our hearers with the thought, that they have a part to act in keeping themselves in health." *Ev. 260.*

"The Lord wants men to forget themselves in the effort to save souls. Our life is worse than a failure if we go through life without leaving waymarks of love and compassion.

God will not work with a harsh, stubborn loveless man. Such a man spoils the pattern that Christ desires His workers to reveal to the world... God calls for light-bearers, who will fill the world with the light and peace and joy that come from Christ. God will use humble men, men who will cherish a sense of weakness, who will not think, that the work of God depends on them." *Ev. 628.*

"Workers in new places where there may not be one believer in present truth should be furnished with means for helping the needy. They meet with many who are sick and in need of help. As they relieve their temporal necessities, the way opens for them to speak of the Saviour and His precious truth. These workers must be given facilities for preparing the way of the Lord and making straight in the desert a highway for our God." *Med. Ministry, 330.*

"I wish to tell you that soon there will be no work done in ministerial lines but medical missionary work. The work of a minister is to minister... You will never be ministers after the gospel order till you show a decided interest in medical missionary work, the gospel of healing and blessing and strengthening.

Young men who have a practical knowledge of how to treat the sick are now to be sent out to do gospel medical missionary work, in connection with more experienced gospel workers . . . Where it is possible, these young men should visit the hospitals and in some cases they may connect with them for a while, labouring disinterestedly.

With the knowledge and experience gained by practical work, they are to go out to give treatment to the sick. As they go from house to house, they will find access to many hearts. Many will be reached who otherwise would never have heard the gospel message." *Counsels on Health*, 533, 538.

"Medical missionary work is the pioneer work of the gospel. In the ministry of the word and in the medical missionary work the gospel is to be preached and practised. . . Women who go as missionaries to heathen lands may thus find opportunity for giving the gospel to the women of these lands, when every other door of access is closed. All gospel workers should know how to give the simple treatments that do so much to relieve pain and remove disease.

Every gospel worker should feel that the giving of instruction in the principle of healthful living is a part of his appointed work. Of this work there is a great need, and the world is open for it." *Ministry of Healing*, 144, 147.

"There are multitudes of poor families, for whom no better missionary work can be done than to assist them in settling on the land and in learning how to make it yield them a livelihood... Families live in hovels, with scant furniture and clothing, without tools, without books,

destitute of both of comforts and conveniences and of means of culture... these people must be educated from the very foundation... Attention should be given to the establishment of various industries so that the poor families can find employment. Carpenters, blacksmiths, and indeed everyone who understands some line of useful labour, should feel the responsibility to teach and help the ignorant and the unemployed. In ministry to the poor there is a wide field of service for women as well as for men. The efficient cook, the housekeeper, the seamstress, the nurse — the help of all is needed. Let the members of poor households be taught how to cook, how to make and mend their own clothing, how to nurse the sick, how to care properly for the home. Let boys and girls be thoroughly taught some useful trade or occupation," p. 193.

## 6. THE CITY PENETRATION PROGRAMME

We are perplexed and bewildered at seeing the big cities in India nearly untouched by the last saving message of Rev. 14:6-16. Soon there will be 20 cities each with a population of 20 million and they do not know the love of Christ. The Seventh-Day Adventist church has done practically nothing to reach these millions with the gospel.

"The time is near when large cities will be swept away, and all should be warned of these coming judgements. But who is giving to the accomplishment of this work the wholehearted service that God requires?... At the present time there is not a thousandth part being done in working the cities, that should be done if men and women would do their whole duty." Ev. 29.

The servant of the Lord saw the extremely great need of the metropolitan masses and the necessity to do evangelism which penetrates those cities. Here again health evangelism is the key to reach the unreached.

In every city there should be one or several centers of "Better living" with continual evangelism throughout the year.

For these centers India urgently needs the assistance of her brothers and sisters in the Western countries, the "Friends of India".

Doctors, dentists, physiotherapists, nurses, teachers, technicians, engineers and many other vocations are called to spend three to six months in the "Better Living Centers" in India's large cities to help in the program by planning and practice. This is also the way to win the upper classes or higher castes in India which up to date are not yet reached with the gospel. Our Indian brothers and sisters cannot do this work alone without help from the "Friends of India" from Western countries, because they are used to work only among their own class or caste and are not accepted by the high caste people. This is still a barrier even in the industrialized areas of fast developing India. Our Seventh-Day Adventist church cannot finish the work in the cities without the help of her members from abroad, they depend on the willingness and service of the "Friends of India" to come and work shoulder by shoulder with them to save the lost masses.

There is no greater challenge in our world today than the challenge of India for the whole body of the Seventh-Day Adventist church in all the world and for each member, who the Lord has called and prepared, to get up and follow the Lord's footsteps. Now is the time, there is no other chance, no other time. The experience of Esther may be an example for us when she was called:

"Do you think you will escape . . . when all others are killed ? If you keep quiet at a time like this, God will deliver (those people) from some other source, but you and your relatives will die; what's more, who can say but that God has brought you into the palace (of your present position) for just such a time as this?"

And Esther decided to follow the call of God. She asked her people to have special prayer meetings for her and then she said despite the great peril in front of her:

"I will go . . . and if I perish, I perish." Esther 4:14.  
(paraphrased)

The Lord was at the side of this courageous woman and a great victory was won. The Lord is also on our side today and the triumph of His gospel is certain. This is the only certainty which is left in our doomed world.

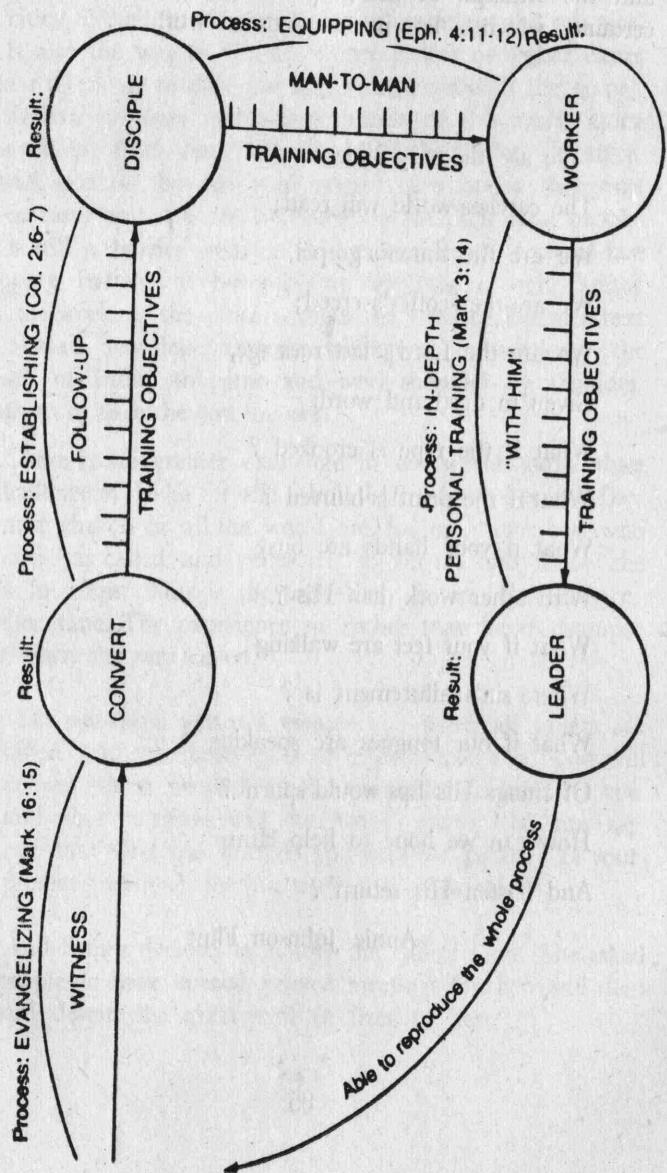
"We are the only Bible,  
The careless world will read;  
We are the sinner's gospel,  
We are the scoffer's creed;  
We are the Lord's last message,  
Given in deed and word.  
  
What if the type is crooked ?  
What if the print is blurred ?  
What if your hands are busy  
With other work than His ?  
What if your feet are walking  
Where sin's allurement is ?  
What if our tongues are speaking  
Of things His lips would spurn ?  
How can we hope to help Him  
And hasten His return ? "

Annie Johnson Flint

## APPENDIX 1

### STRATEGY FOR LEADERSHIP TRAINING

This well experienced program of LeRoy Eims shall be the foundation of training leaders for the cell groups, action groups, and ashrams, as well as training — centers according to the indigenous church principles.



This chart portrays the processes of helping a man (or a woman) go from being a convert or an untaught Christian to becoming a disciple, a worker, and a leader.

The first process is *evangelizing*, in which we witness to Jesus Christ and His work in our lives in obedience to His command: “*Go into all the world and preach the good news to all creation*” (Mark 16:15). The result of this process is a *convert* as God blesses our ministry of sharing the gospel.

The next process is *establishing*. “As you therefore have received Christ Jesus the Lord, so walk in Him, having been firmly rooted and now being built up in His and *established* in your faith, just as you were instructed, and overflowing with gratitude” (Col. 2:6-7, NASB). In this step we follow up the new convert, building into his life the characteristics of a disciple’s life contained in your training objectives. The end result is a *disciple* who is now able to evangelize.

The next process is *equipping*, “And He gave some as apostles, and some as prophets, and some as evangelists and some as pastors and teachers, for the *equipping* of the saints for the *work* of service, to the building up of the body of Christ” (Eph. 4:11-12, NASB). Here you work man-to-man with the disciple, leading him through your training objectives. The result of this process is a *worker* — a “harvest worker” — who is now able both to evangelize and establish, equipping other workers, which Jesus said are few and remain few to this day.

The final process is *in-depth personal training* after the pattern of Jesus. “He appointed twelve — designating them apostles — that *they might be with him* and that he might *send them out to preach*” (Mark 3:14). In this training you utilize the “with him” principle of spending concerted and quality time with the worker, taking him through your training objectives. The final result is a *leader* who is able to reproduce the whole process. He is able to evangelize the lost, establish

the converts, equip the disciples, and spend in-depth training time with the workers, producing leaders of disciple-making teams.

Ultimately, a leader—a servant leader—is a man who can go to another pool of manpower and under the guidance of the Holy Spirit of God reproduce the kind of ministry in which he himself was raised up.

It is interesting to note that in the ministry of Jesus all four of these stages are present in the calls He issued. We find the call to repentance and faith early in His ministry: "After John was put in prison, Jesus went into Galilee, proclaiming the good news of God. 'The time has come,' he said. 'The kingdom of God is near. Repent and believe the good news'" (Mark 1:14-15).

People who responded became *converts*. Jesus also issued the call to discipleship (see Luke 9:23 and other passages), and those who responded were *disciples* in the narrower sense of the word. He called the Seventy to go out into the "harvest fields" as *workers*: After this the Lord appointed seventy-two others and sent them two by two ahead of him to every town and place where he was about to go. He told them, 'The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field' (Luke 10:1-2). Finally, on another occasion, Christ called the apostles to go forth as *leaders*: "When Jesus had called the Twelve together, he gave them power and authority to drive out all demons and to cure diseases, and he sent them out to preach the kingdom of God and to heal the sick" (Luke 9:1-2). The people who responded to Jesus' call were *converts*.... *disciples* ... *workers* ... *leaders*—just as the diagram indicates.  
*(LeRoy Eims)*

## APPENDIX 2

The following study guide may serve as a foundation of training disciples after their baptism. This study may last for about two years. All "Friends of India", coming into the country, must be well acquainted with these topics and participate in teaching them. This study guide has been published by L. R. Eims and revised by the author for our purpose.

### TRAINING OBJECTIVES FOR A DISCIPLE

#### Topic 1 — ASSURANCE OF SALVATION

##### *Training Objective:*

He will be able confidently to express to another person his own assurance of salvation based on his personal faith in Christ and one or more promises from the Word.

##### *Activities:*

1. Go over the gospel message with him again.
2. Ask him to tell you how he knows he is a Christian.
3. Observe how he explains his conversion experience to another person.
4. Do a Bible study with him on assurance of salvation.
5. Learn and memorize Hymn No. 608 "Blessed Assurance"
6. Study with him: E. G. White, *Steps to Christ*, ch. Faith and Acceptance.

##### *Scripture:*

- |                   |                              |
|-------------------|------------------------------|
| 1. 1 John 5:13    | We can know we're Christians |
| 2. John 1:12-13   | Based on the work of Christ  |
| 3. 1 John 5:11-12 | The promise of the Word      |
| 4. Romans 8:16    | The witness of the Spirit    |
| 5. Luke 7:48-50   | Your sins are forgiven       |
| 6. John 3:36      | You have eternal life        |

## **Topic 2 — THE QUIET TIME**

### *Training Objective :*

He will have a daily quiet time, consisting of reading the Word and praying.

### *Activities:*

1. Have a quiet time with him.
2. Share some blessings you have received from your own quiet time with him.
3. Tell him why you have it and show him how.
4. Pray through a psalm together.
5. Encourage him to share his quiet time with others.
6. Study "Steps to Christ", ch. "Growing up into Christ."
7. Memorize from this chapter the paragraph: "A life in Christ is a life of restfulness.. .

### *Scripture:*

- |                      |                                 |
|----------------------|---------------------------------|
| 1. Mark 1:35         | The example of Jesus            |
| 2. Genesis 19:27     | The example of Abraham          |
| 3. Exodus 34:2-3     | The example of Moses            |
| 4. Psalm 5:3         | The example of David            |
| 5. Daniel 6:10       | The example of Daniel           |
| 6. I Corinthians 1:9 | Called to fellowship with Jesus |
| 7. Acts 17:27        | Jesus is very close to us       |
| 8. Mark 6:31         | Rest a while                    |

## **Topic 3 — VICTORY OVER SIN**

### *Training Objective :*

He knows how to experience victory over temptation through reliance on the Holy Spirit and trusting promises from the Word of God. This is evidenced by his clear testimony of a recent triumph over a specific temptation.

### *Activities:*

1. Share a recent victory over sin with him.
2. Go over I Corinthians 10:13 with him in detail.
3. Memorize Psalm 119:9, 11 with him.
4. Study "Steps to Christ" ch. Test of discipleship"
5. Learn and memorize Hymn 635: "Redeemed...,"

### *Scripture:*

1. 1 Corinthians 10:13 A way of relief promised
2. I Corinthians 15:57 Victory through Jesus
3. Isaiah 41:13 God's help promised
4. Romans 6:12-14 Sin shall not rule over you
5. 1 John 5:4 Our faith is the victory

## **Topic 4 — SEPERATION FROM SIN**

### *Training Objective :*

He is taking steps to separate from sin by avoiding it, memorizing passages such as 2 Corinthians 6:17-18, and soliciting the prayers of others.

### *Activities:*

1. Pray with him about this activity.
2. Pray for him specifically.
3. Share a personal victory over besetting sin with him.
4. Get him into fellowship with victorious people.
5. Read and pray over 2 Corinthians 6:14-18 with him.

### *Scripture :*

1. I John 1:5—2:2 Walking in the light
2. James 1:12 Persevering in trials
3. 2 Timothy 2:19-22 Departing from iniquity
4. Romans 6:12-14 Sin should not dominate us
5. I John 2:15-16 We should not love the world
6. Romans 12:2 Don't be conformed to the world
7. 1 John 5:3 Keep his commandments
8. Jude 24 He makes you faultless.

## **Topic 5 — CHRISTIAN FELLOWSHIP**

### *Training Objective :*

He attends church, a Bible study group, and a prayer group.

### *Activities:*

1. Find out his church background,
2. Take him to church with you.
3. Invite him to dinner to meet other Christians.

4. Involve him in a Bible study group.
5. Share with him why you go to church.
6. Let him invite others into his house.
7. Teach him how to talk with his guests about Christ.

*Scripture :*

- |                     |                                  |
|---------------------|----------------------------------|
| 1. Acts 2:42        | Example of the early church      |
| 2. 1 John 1:3       | Fellowship together              |
| 3. Hebrews 10:24-25 | Not to forsake fellowship        |
| 4. Psalm 122:1      | Go to church with gladness       |
| 5. 1 Cor. 1:10      | Joined together in the same mind |
| 6. Revelation 14:12 | Signs of the Remnant Church      |

**Topic 6 — THE BIBLE**

*Training Objective :*

He is learning the books of the Bible and shares his belief in its inspiration openly.

*Activities :*

1. Help him obtain an accurate recent translation.
2. Show him how to use a concordance.
3. Show him how to use marginal notes, cross-references, and other helps in the Bible.
4. Help him to study the Sabbath School lesson regularly.
5. Teach him how to give simple Bible studies.

*Scripture :*

- |                      |                                      |
|----------------------|--------------------------------------|
| 1. 2 Timothy 3:16-17 | Inspiration of the Bible             |
| 2. 2 Peter 1:21      | The Bible came by God's will         |
| 3. Matthew 22:29     | Danger of not knowing the Scriptures |
| 4. Psalm 19:7-11     | Descriptions of God's Word           |
| 5. Psalm 119:160     | The Word is true and eternal         |
| 6. Psalm 119:105     | It is a lamp and a light             |
| 7. Hebrews 4:12      | The Word of God is life.             |
| 8. Isaiah 34:16      | Search the Scriptures                |

**Topic 7 — HEARING THE WORD**

*Training Objective :*

He will hear the Word preached and taught, and will take notes on at least one message per week.

*Activities*

1. Go to church together.
2. Teach him the value of notetaking.
3. Share with one another what you received from the sermon.
4. Show him how to participate in a Sabbath School discussion
5. Study "Steps to Christ", ch. "Knowledge of God."

*Scripture :*

- |                   |                                  |
|-------------------|----------------------------------|
| 1. Proverbs 28:9  | Hearing a key to answered prayer |
| 2. Jeremiah 22:29 | The call to hear the Word        |
| 3. Luke 19:48     | Hear attentively                 |
| 4. 1 Thess. 2:13  | God speaks through the sermon    |
| 5. 1 Cor. 1:18    | Preaching is God's power         |

**Topic 8 — READING THE WORD**

*Training Objective :*

He will systematically read his Bible.

*Activities*

1. Share some personal blessings from your reading with him.
2. Read a section of the Bible together.
3. Get him started reading a New Testament book (Mark or John).
4. Teach how to read the Bible every day
5. Show him how to read prayerfully

*Scripture :*

- |                      |                            |
|----------------------|----------------------------|
| 1. I Timothy 4:13    | Read carefully             |
| 2. Revelation 1:3    | The blessings of reading   |
| 3. Deuteronomy 17:19 | The need for daily reading |
| 4. Joshua 1:8        | Meditate and do.           |
| 5. Psalm 19:7        | The Word makes wise        |

**Topic 9 — BIBLE STUDY**

*Training Objective :*

He will regularly complete his personal Bible study on time.

### *Activities*

1. Share why you do Bible Study with him.
2. Do an actual Bible study with him.
3. Show him the difference between study and reading.
4. Get him started in personal Bible study.
5. Show him how the Bible explains itself.
6. Make a list of all his questions which were answered by the Bible.

### *Scripture:*

- |                    |                                      |
|--------------------|--------------------------------------|
| 1. Acts 17:11      | Commendation for Bible study         |
| 2. Proverbs 2:1-5  | Study is like searching for treasure |
| 3. Ezra 7:10       | The example of Ezra                  |
| 4. Luke 4:16-19    | Jesus read the Bible on Sabbath      |
| 5. Matthew 7:24-27 | Hearing and doing the word.          |

## **Topic 10 — SCRIPTURE MEMORY**

### *Training Objective:*

He is regularly memorizing Scripture and maintaining adequate review.

### *Activities :*

1. Explain the personal blessings of Scripture memory.
2. Memorize a verse together.
3. Review your verses together.
4. Check on his review plan
5. Have him meet others who are memorizing Scripture.
6. Show him how to visualize a text for better memory.
7. Encourage him to learn by heart one verse everyday.

### *Scripture:*

- |                      |                                |
|----------------------|--------------------------------|
| 1. Colossians 3:16   | Memory enriches us             |
| 2. Deuteronomy 6:6-7 | Moses urges Scripture memory   |
| 3. Matthew 4:4       | The example of Christ          |
| 4. Psalm 37:31       | It gives stability             |
| 5. Proverbs 7:1-3    | Should be written on the heart |
| 6. Psalm 107:20      | The Word has healing power     |
| 7. Revelation 1:3    | Keep the Word in mind          |

## **Topic 11 — MEDITATION ON THE WORD**

### *Training Objective:*

He will be able to explain the meaning of meditation and a personal blessing from meditating on a recent memory verse.

### *Activities:*

1. Share a blessing from your own meditation with him.
2. Go through a passage, visualize the context, and check with him regarding what the passage teaches (who, what, where, when, why, and how questions).
3. Share with him a meditation plan.
4. Make Christ the center of all meditation
5. Meditate daily on the cross of Christ.

### *Scripture:*

- |                    |                                 |
|--------------------|---------------------------------|
| 1. Psalm 1         | Results of meditation           |
| 2. Joshua 1:8      | Promises to the one meditating  |
| 3. Jeremiah 15:16  | Meditation brings joy           |
| 4. Philippians 4:8 | Mental discipline of meditation |
| 5. Galatians 6:14  | The world is crucified unto me  |
| 6. Psalm 143:5     | I meditate on all Thy works.    |

## **Topic 12 — APPLICATION OF THE WORD**

### *Training Objective :*

He demonstrates a desire to apply the Word of God by writing and completing one or more specific applications.

### *Activities :*

1. Share an application you have written with him.
2. Have him share a written application with you.
3. Pray over his and your applications.
4. Let love always be your motivation
5. Pray that the Spirit fills your heart with love.

### *Scripture :*

- |                       |                                   |
|-----------------------|-----------------------------------|
| 1. James 1:22-25      | We must do what the Word says     |
| 2. Psalm 119:56, 60   | Meditation leads to application   |
| 3. 2 Timothy 3:16-17  | God's Word is profitable for life |
| 4. Luke 6:46-49       | Obedience is a sure foundation    |
| 5. 1. Samuel 12:24    | Serve Him with all your heart     |
| 6. Ecclesiastes 12:13 | Keep His commandments             |

## **Topic 13 — PRAYER**

### *Training Objective :*

He demonstrates a consistent prayer life by praying daily for a minimum of ten minutes and confidently participates in group prayer.

### *Activities :*

1. Ask him to share some answers to prayer.
2. Observe what he prays for in a group situation.
3. Share Scriptures with him he can use in praying.
4. Pray with him, planned and spontaneous.
5. Help him develop a prayer list.
6. Ask him to pray for one of your needs.
7. Pray regularly with him at set times and "on the run."
8. Share your answers to prayer with him.
9. Take him to prayer groups.
10. Expose him to people of prayer.

### *Scripture :*

1. 1 Thessalonians 5:17 Pray without ceasing
2. Matthew 6:6 Pray privately
3. John 17 The example of Christ
4. James 5:17 Prayer brings results
5. Philippians 4:6-7 Pray for personal concerns
6. Matthew 21:22 Pray in faith
7. 1 John 3:22 Obedience is the condition for answered prayer
8. Matthew 7:7 Keep asking, seeking, knocking
9. Ephesians 6:18 Pray at all times for the saints

## **Topic 14 — PERSONAL TESTIMONY**

### *Training Objective :*

He has prepared a three-minute written testimony, including at least one Scripture, and has shared it with at least two non-Christians within one month.

### *Activities :*

1. Share your testimony with him.
2. Have him share his testimony with you.
3. Study Acts 26 together; point out Paul's approach, Personal background, and his meeting Jesus.
4. Take him witnessing with you.
5. While witnessing, draw out his testimony with questions.
6. Ask him to share his testimony with Christians (such as in a Bible study group).
7. Review his testimony as to content and clarity with him.
8. Pray with him about relatives and friends with whom he can share his testimony.
9. Pray that God would build this desire into his life.
10. Expose him to other Christians' testimonies.

### *Scripture:*

- |                 |                                  |
|-----------------|----------------------------------|
| 1. Luke 8:38-39 | Illustrating a changed life      |
| 2. Acts 26:1-23 | Paul's testimony                 |
| 3. John 9:25    | The former blind man's testimony |
| 4. I John 1:3   | Declare what you've experienced  |
| 5. John 15:27   | You shall bear witness           |
| 6. Acts 1:8     | Power for witnessing             |

## **Topic 15 — LORDSHIP OF CHRIST**

### *Training Objective:*

He evidences a lordship commitment by having allowed Christ to control at least one uncommitted area of his life.

### *Activities :*

1. Ask him to read "Steps to Christ" chapter by chapter.
2. Check his follow-through on application from his Bible study.
3. Share a personal testimony with him on how you made Christ your Lord.
4. Study Colossians 1:18 and Hebrews 1 with him.
5. Study with him Revelation 14:6-14.

- Be sure that he understands the intercession of Christ in the present judgement in heaven.

**Scripture :**

- |                     |                                 |
|---------------------|---------------------------------|
| 1. Luke 6:46        | Obedience to Christ a necessity |
| 2. Romans 12:1-2    | Decisive commitment needed      |
| 3. Colossians 1:18  | Christ must be preeminent       |
| 4. Hebrews 1:2      | Christ is heir of all things    |
| 5. Daniel 7:9-14    | Christ is Lord of all           |
| 6. Hebrews 4:15, 16 | Christ is our Mediator          |

**Topic 16 — FAITH**

**Training Objective:**

He evidences the fruit of trusting God for specific needs.

**Activities:**

- Share a fresh personal testimony with him on what God has done for you in response to faith.
- Read through Hebrews 11 together.
- Study with him the three kinds of faith in this book.
- Concentrate in this chapter on REAL FAITH.

**Scripture:**

- |                   |  |
|-------------------|--|
| 1. Hebrews 11:6   | Impossible to please God without faith |
| 2. Ephesians 6:16 | Faith gives victory over Satan         |
| 3. 1 John 5:4     | Faith overcomes the world              |
| 4. Romans 4:20-21 | Faith glorifies God                    |
| 5. Psalm 28:7     | Trust in the Lord                      |
| 6. Mark 9:23      | Faith avails everything                |

**Topic 17 — LOVE**

**Training Objective:**

He shows love for others by having concern for them, acting in a loving manner, and doing something for a needy person (at least one during the week).

**Activities:**

- Share with him a personal example
- Demonstrate love to him.
- Share scriptural examples and principles with him.
- Visit a hospital, rest home, and/or prison.
- Do a study together on 1 Corinthians 13.
- Study with him the relation of law and love.
- Show him how God loves every human being.

**Scripture:**

- |                        |                            |
|------------------------|----------------------------|
| 1. John 13:34-35       | The command to love        |
| 2. 1 John 3:17-18      | Love meets others' needs   |
| 3. John 15:13          | Love means total sacrifice |
| 4. 1Corinthians 13:4-7 | How to love others         |
| 5. 1 John 4:7-21       | We are to love one another |
| 6. Romans 13:8-10      | Love fulfills the law      |
| 7. Romans 8:37         | You will conquer by love   |

**Topic 18 — THE TONGUE**

**Training Objective:**

He demonstrates control over his tongue.

**Activities:**

- Share with him how you have controlled your tongue.
- Do a Bible study on James 3 together.
- Compare with him conversation and salvation in Ps. 50:23.
- Study with him the new birth and also a new tongue.

**Scripture:**

- |                     |                                  |
|---------------------|----------------------------------|
| 1. Ephesians 4:29   | Speak only edifying words.       |
| 2. Proverbs 26:20   | Don't be a talebearer            |
| 3. Proverbs 18:6-7  | A fool's mouth is his ruin       |
| 4. Psalm 71:15      | The mouth is to praise God       |
| 5. Colossians 4:6   | Speak gracious words             |
| 6. James 1:26       | Control negative speech          |
| 7. James 3:1-12     | Danger of an uncontrolled tongue |
| 8. Psalm 51:10      | A clean heart finds good words   |
| 9. Matthew 15:18-20 | We need a new heart              |

## **Topic 19 — THE USE OF TIME**

### *Training Objective:*

He demonstrates growth in the effective use of his time by forming and following a schedule.

### *Activities:*

1. Work out a schedule with him.
2. Help him make the time effective through instruction.
3. Encourage him by praying with him for this area.
4. *Show him how to be prepared for the Sabbath day*
5. *Have worship with him at the beginning and end of Sabbath.*

### *Scripture:*

1. Ephesians 5:15-17      Redeeming the time
2. Psalm 90:10, 12      Planning your time
3. Ecclesiastes 3:1      Priority of time
4. James 4:14      Brevity of life
5. Romans 13:11      Urgency of time
6. Proverbs 31:27      Not wasting time
7. Exodus 20:8-11      *God's holy time*
8. Luke 4:14-18      *How Jesus kept the Sabbath*

## **Topic 20 — THE WILL OF GOD**

### *Training Objective:*

He shares how he made one major decision, utilizing biblical principles on knowing the will of God.

### *Activities:*

1. Share a personal experience of finding God's will.
2. Have other Christians do the same.
3. Have him share with you how he makes major decisions.
4. *Teach him to accept God's will even in hardships.*
5. *Share with him your experience in yielding to God's will.*

### *Scripture:*

1. Psalm 119:105      Direction through God's Word
2. Proverbs 15:22      Obtaining godly counsel

3. John 16:13      The Holy Spirit's ministry in our lives
4. Romans 12:1-2      God's will is good, pleasing, perfect  
*God's will in sufferings*
5. 2 Cor. 12:7-10      *Jesus yielded to the will of His Father*
6. Matt. 26:39-42

## **Topic 21 — OBEDIENCE**

### *Training Objective:*

He is learning to be an obedient Christian as evidenced by his carrying out specific Bible study applications.

### *Activities:*

1. Discuss with him how to make specific applications.
2. Check up on his previous applications.
3. Share illustrations from your own life.
4. Share the results of one of your own Bible study applications.

### *Scripture:*

1. John 14:21      Love is proved by obedience
2. Job 17:9      Strength results from continued obedience
3. John 15:10, 14      Obedience brings fruitfulness and pleases God
4. 1 Samuel 15:22      Obedience is better than sacrifice
5. Psalm 119:59-60      God wants instant obedience
6. James 4:17      Disobedience is sin
7. John 14:23      Incentive for obedience
8. Revelation 14:9-11      *The final test of obedience*
9. Revelation 14:12      *The remnant church is obedient*

## **Topic 22 — THE HOLY SPIRIT**

### *Training Objective :*

He is able to express through Scripture who the Holy Spirit is and how He helps us in our daily walk. He can explain to another person how to walk in the Spirit.

*Activities :*

1. Teach him who the Holy spirit is by explaining the concept of the Trinity.
2. Pray with him, asking the Holy Spirit's guidance.
3. Observe and point out his areas of personal victory.
4. Set an example of praying for the Holy Spirit's control.
5. List items that grieve the Holy Spirit and quench Him.

*Scripture :*

- |                      |                            |
|----------------------|----------------------------|
| 1. John 14:16-17     | He is the Comforter        |
| 2. Romans 8:26       | He helps us pray           |
| 3. John 16:7-8       | The ministry of the Spirit |
| 4. Galatians 5:22-23 | The fruits of the Spirit   |
| 5. Ephesians 5:18    | Be filled with the Spirit  |
| 6. Romans 8:5-6      | Spirit and flesh conflict  |
| 7. Romans 12:3-8     | Gifts of the Holy Spirit   |
| 8. 1 Cor. 12:13-14   | Ministry of the Spirit     |
| 9. Zechariah 4:6     | The power of the Spirit    |
| 10. Romans 8:16-17   | Spirit bears us witness    |
| 11. John 16:13-15    | Spirit glorifies Christ    |
| 12. John 15:26-27    | The witness of the Spirit  |

**Topic 23 — SATAN—KNOW YOUR ENEMY**

*Training Objective :*

He expresses instances of personal victory over Satan by use of prayer and Scripture. He has shared how he has overcome an attack of Satan in his life by using the Word. He prays against Satan as a personal spiritual enemy.

*Activities :*

1. Ask about his biggest temptation.
2. Share some of your personal battles and victories.
3. Pray with him against Satan's attacks.
4. Review Bible passages on how Satan attacks.
5. Share your testimony on how you have overcome Satan's attack by using the Word.
6. Do a study together on Matthew 4:1-11.
7. Don't get him too fascinated with the subject.

*Scripture :*

1. Ephesians 6:10-18 Spiritual weapons for warfare
2. 2 Corinthians 10:3-5 Ours are not fleshly weapons
3. 1 John 4:4 Satan's power is limited
4. 1 Peter 5:8-9 Satan's action as the enemy
5. John 8:44 Satan is a liar
6. Isaiah 14:12-15 The fall of Satan
7. 1 John 3:8 Satan's works destroyed
8. 2 Corinthians 4:3-4 Satan's wiles
9. 2 Corinthians 2:11 We can know the enemy
10. Matthew 4:4 Use of the Word to overcome the enemy
11. Revelation 12:17 Satan hates the law of God.
12. Revelation 12:10-12 How to conquer the enemy

**Topic 24 — DEALING WITH SIN**

*Training Objective:*

He has identified a major area of sin in his life, having shared a plan for obtaining victory and is progressing positively.

*Activities:*

1. Share with him a means of victory.
2. Share some of your own problems and victories.
3. Pray with him about major areas of sin.
4. Share with him the danger of continuing in sin.
5. Show him that sin is a broken relationship with God
6. Study with him John 16:7-11. regarding sin.

*Scripture :*

1. Colossians 3:9-10 Live a new life
2. 1 Peter 1:14-16 Holy behavior a must
3. Ephesians 6:10-20 The whole armor of God
4. Romans 13:14 Trusting Christ
5. Mark 14:38 Watch and pray
6. 1 John 1:9 Confession

## Topic 25 — ASSURANCE OF FORGIVENESS

### Training Objectives:

He will be able confidently to express to another person his own assurance of forgiveness based on one or more promises from the Word.

### Activities:

1. Ask him if he has experienced God's forgiveness for a sin.
2. Have him make restitution in a personal conflict with another person.
3. Share your own testimony of sin forgiven.
4. *Study John 3:14-15 with him.*
5. *Be sure that he has peace with God. Romans 5:1*

### Scripture:

- |                    |                                |
|--------------------|--------------------------------|
| 1. 1 John 1:9      | Forgiveness through confession |
| 2. Psalm 32:1      | Blessing of forgiveness        |
| 3. Matthew 5:23-24 | Necessity of restitution       |
| 4. Matthew 18:15   | Necessity of restitution       |
| 5. Romans 12:14-21 | <i>How to overcome evil</i>    |
| 6. Ephesians 4:32  | <i>Forgive one another</i>     |

## Topic 26 — SECOND COMING OF CHRIST

### Training Objective:

He has expressed a new awareness of Christ's return and can share Scripture passages relating to it.

### Activities:

1. Ask him what he would do differently if Christ were to come today.
2. Share how the second coming of Christ motivates you.
3. *Ask him to talk with his relatives about Christ's coming.*
4. *Study with him the signs of Christ's second Coming.*

### Scripture:

- |                    |                            |
|--------------------|----------------------------|
| 1. 1 Thes. 4:16-17 | Christ's promise to return |
| 2. John 14:2-3     | He will receive us         |
| 3. 1 John 3:2-3    | Challenge to our lives     |

- |                    |  |
|--------------------|--|
| 4. Titus 2:11-14   | Live godly lives                       |
| 5. Rev. 19:11-16   | His coming in glory                    |
| 6. 1 Cor. 15:51-54 | <i>I tell you a mystery</i>            |
| 7. Luke 21:34-36   | <i>Preparation for Christ's coming</i> |

## Topic 27 — WITNESSING

### Training Objective:

He takes initiative to share the gospel clearly, using the Word.

### Activities:

1. Read the last chapter of "Steps to Christ."
2. Pray for conviction in witnessing.
3. Have him witness with another person.
4. Pray together for contacts.
5. Make and use a prayer list of non-Christian friends.
6. Allow him to observe you as you make contacts and witness.
7. Lead an evangelistic Bible study group.
8. Go witnessing together.

### Scripture:

- |                    |   |
|--------------------|---|
| 1. Col. 1:28-29    | Proclaim Christ naturally                     |
| 2. Romans 1:16     | Not ashamed of the gospel                     |
| 3. 2 Tim. 4:1-2    | Proclaim Christ at all times                  |
| 4. Proverbs 11:30  | The wise win souls                            |
| 5. Acts 8:35       | Use the Bible to present the gospel           |
| 6. Proverbs 28:1   | Boldness is necessary                         |
| 7. 1 Corin. 15:3-4 | The gospel described                          |
| 8. John 4          | The example of Jesus and the woman of Samaria |
| 9. Luke 19:10      | Seek after sinners                            |

## Topic 28 — FOLLOW-UP

### Training Objective:

He has started praying that God would give him a person to follow up.

**Activities:**

1. Share your own follow-up plan with him.
2. Have him go with you when you follow up someone.
3. Have him present *Beginning with Christ to you*.
4. Pray with him over those with whom he is working.
5. Pray together on the follow-up of a new convert.

**Scripture:**

- |                   |   |
|-------------------|---|
| 1. Col. 1:28      | Present every man perfect in Christ       |
| 2. 3 John 4       | The joy of seeing people walking with God |
| 3. 2 Tim. 2:2     | Teaching a faithful man to reproduce      |
| 4. 2 Tim. 1:3     | Prayer in follow-up                       |
| 5. Rev. 22:17     | <i>Jesus gives the water of life</i>      |
| 6. Matthew 20:6-7 | <i>Go into the vineyard too.</i>          |

**Topic 29 — GIVING**

**Training Objective:**

He is giving regularly to the Lord's work.

**Activities:**

1. Help him list scriptural principles on giving from Bible study.
2. Check with him as to how his plan of giving is working.
3. Work with him on an overall budget (if necessary)
4. Help him establish a plan for giving.
5. Teach him how to tithe faithfully
6. Share with him your experience in the blessing of tithe.

**Scripture:**

- |                        |   |
|------------------------|---|
| 1. Proverbs 3:9-10     | Give to God first                       |
| 2. 2 Corinthians 9:6-8 | Give joyfully                           |
| 3. Luke 6:38           | The blessings of giving                 |
| 4. Proverbs 3:27       | Give when you can                       |
| 5. Galatians 6:6       | Share resources with spiritual teachers |

6. Malachi 3:10
  7. Proverbs 11:24-25
  8. 2 Corinthians 8:9
  9. Hebrews 7:4-8
- Give and receive God's blessing  
The generous man is blessed  
Though He was rich, Christ became poor for us  
Our tithe belongs to Christ.

**Topic 30 — WORLD VISION**

**Training Objectives:**

He demonstrates an interest and concern in world vision through weekly prayer for the "Friends of India" from foreign countries.

**Activities:**

1. Introduce him to visiting foreigners.
2. Pray with him, using mission reports.
3. Use a world map and pray for countries around the world.
4. Correspond with missionaries and learn of various mission field and agencies with him.
5. Read and discuss missionary biographies and books on missions.
6. Share your missionary giving programme with him.
7. Study with him God's last message to mankind in Rev. 14:6-14.
8. Study the map of India with him and our challenge.

**Materials:**

1. World map or globe or atlas

**Scripture:**

1. Matthew 9:35-38 Prayer for labourers in the fields of the world
2. Matthew 28:19-20 Make disciples everywhere
3. Acts 1:8 Go to the ends of the earth
4. Mark 16:15 Preach the gospel to all
5. Luke 24:47 Go to all nations
6. John 20:21 Jesus' commission to us, based on His successful mission
7. Isaiah 6:8 Willingness to go
8. Matthew 24:14 All will hear the message
9. Revelation 14:6, 7 The final message of God.

## APPENDIX 3

### A CHAPTER FOR OUR HINDU FRIENDS

The following chapter of S. Jones book "*The Christ on the Indian Road*" glorifies Christ in such a wonderful way that it should be read to all our Hindu friends. It is a very impressive Bible message and should be read aloud, after offering secret or common prayer. After reading discuss the topic with those who have listened.

### THE CONCRETE CHRIST

INDIA is the land of mysticism. You feel it in the very air. Jesus was the supreme mystic. The unseen was the real to him. He spent all night in prayer and communion with the Father. He lived in God and God lived in Him. When he said, "I and the Father are one" you feel it is so.

Jesus the mystic appeals to India, the land of mysticism. But Jesus the mystic was amazingly concrete and practical. Into an atmosphere filled with speculation and wordy disputation where "men are often drunk with the wine of their own wordiness" he brings the refreshing sense of practical reality. He taught, but he did not speculate. He never used such words as "perhaps," "may be," "I think so." Even his words had a concrete feeling about them. They fell upon the soul with the authority of certainty.

He did not discourse on the sacredness of motherhood — he suckled as a babe at his mother's breast, and that scene has for ever consecrated motherhood.

He did not argue that life was a growth and character an attainment — he "grew in wisdom and stature, and in favour with God and men."

He did not speculate on why temptation should be in this world — he met it, and after forty days struggle with it

in the wilderness he conquered, and "returned in the power of the Spirit to Galilee."

He did not discourse on the dignity of labour — he worked at a carpenter's bench and his hands were hard with the toil of making yokes and ploughs, and this for ever makes the toil of the hands honourable.

We do not find him discoursing on the necessity of letting one's light shine at home among kinsmen and friends — he announced his programme of uplift and healing at Nazareth, his own home, and those who heard "wondered at the words of grace which proceeded out of his mouth."

As he came among men he did not try to prove the existence of God — he brought him. He lived in God and men looking upon his face could not find it within it themselves to doubt God.

He did not argue, as Socrates, the immortality of the soul — he — raised the dead.

He did not speculate on how God was a Trinity — he said, "if I by the spirit of God cast out devils, the kingdom of God is come nigh unto you." Here the Trinity — "I," "Spirit of God", "God — was not something to be speculated about, but was a Working Force for redemption — the casting out of the devils and the bringing in of the Kingdom.

He did not teach in a didactic way about the worth of children — he put his hands upon them and blessed them and setting one in their midst tersely said, "Of such is the kingdom of God," and he raised them from the dead.

He did not argue that God answers prayer — he prayed, sometimes all night, and in the morning "the power of the Lord was present to heal."

He did not paint in glowing colours the beauties of friendship and the need for human sympathy — he wept at the grave of his friend.

He did not argue the worth of womanhood and the necessity for giving them equal rights — he treated them with

infinite respect, gave to them his most sublime teaching, and when he rose from the dead he appeared first to a woman.

He did not teach in the schoolroom manner the necessity of humility — he “girded himself with a towel and kneeled down and washed his disciples’ feet.”

He did not discuss the question on the worth of personality as we do today — he loved and served persons.

He did not discourse on the equal worth of personality — he went to the poor and outcast and ate with them.

He did not prove how pain and sorrow in the universe could be compatible with the love of God — he took on himself at the cross everything that spoke against the love of God, and through that pain and tragedy and sin showed the very love of God.

He did not discourse on how the weakest human material can be transformed and made to contribute to the welfare of the world — he called to him a set of weak men, as the Galilean fishermen, transformed them and sent them out to begin the mightiest movement for uplift and redemption the world has ever seen.

He wrote no books — only once are we told that he wrote and that was in the sand — but he wrote upon the hearts and consciences of people about him and it has become the world’s most precious writing.

He did not paint a Utopia, far off and unrealisable — he announced that the kingdom of heaven is within us, and is “at hand” and can be realised here and now.

John sent to him from the prison and asked whether he was the one who was to come or should they look for another? Jesus did not argue the question with the disciples of John — he simply and quietly said, “Go tell John what you see, the blind receive sight, the deaf hear, the lame walk, and the poor have the gospel preached to them.” His arguments were the facts produced.

He did not discourse on the beauty of love — he loved.

We do not find him arguing that the spiritual life should conquer matter — he walked on the water.

He greatly felt the pressing necessity of the physical needs of the people around him, but he did not merely, speak in their behalf — he fed five thousand people with five loaves and two fishes.

They bring in to him a man with a double malady — sick in body in body and stricken more deeply in his conscience because of sin. Jesus attended first of all to the deeper malady and said, “Thy sins are forgiven thee.” In answer to the objections of the people he said, “Which is easier to say, Thy sins are forgiven thee? or to say, Take up thy bed and walk.” And that they might know that the Son of man had power on earth to forgive sins, he said to the palsied man, Take up thy bed and walk.” The outward concrete miracle was the pledge of the inward.

Jesus has been called the Son of Fact. We find striking illustration of his concreteness at the judgement seat. To those on the right he does not say, “You believed in me and my doctrines, therefore, come, be welcome into my kingdom.” Instead, he said, “I was an hungered and you gave me food; I was athirst, and you gave me drink; I was sick, and you visited me; in prison, and you came unto me; a stranger, and you took me in; naked, and you clothed me.” These “sons of fact,” true followers of his, were unwilling to obtain heaven through a possible mistake and so they objected and said, “When saw we thee an hungered and fed thee, thirsty and gave thee drink, sick and visited thee?” and the Master answered, “Inasmuch as ye did it to one of the least of these ye did it unto me.” He was not only concrete himself, he demanded a concrete life from those who were his followers.

He told us that the human soul was worth more than the whole material universe, and when he had crossed a storm-tossed lake to find a storm-tossed soul, ridden with devils, he did not hesitate to sacrifice the two thousand swine to save this one lost man.

He did not argue the possibility of sinlessness — he presented himself and said, "Which of you convinceth me of sin?"

He did not merely ask men to turn the other cheek when smitten on the one, to go the second mile when compelled to go one, to give the cloak also when sued at the law and the coat was taken away, to love our enemies and to bless them — he himself did that very thing. The servants struck him on one cheek, he turned the other and the soldiers struck him on that; they compelled him to go with them one mile — from Gethsemane to the judgment hall — he went with them two — even to Calvary. They took away his coat at the judgement hall and he gave them his seamless robe at the cross; and in the agony of the cruel torture of the cross he prayed for his enemies, "Father, forgive them, for they know not what they do."

He did not merely tell us that death need have no terror for us — he rose from the dead, and lo, now the tomb glows with light.

Many teachers of the world have tried to explain everything — they changed little or nothing. Jesus explained little and changed everything.

Many teachers have tried to diagnose the disease of humanity — Jesus cures it.

Many teachers have told us why the patient is suffering and that he should bear with fortitude — Jesus tells him to take up his bed and walk.

Many philosophers speculate on how evil entered the world — Jesus presents himself as the way by which it shall leave.

He did not go into long discussions about the Way to God and the possibility of finding him — he quietly said to men, "I am the Way."

Many speculate with Pilate and ask, "What is truth?" Jesus shows himself and says, "I am the Truth."

Spencer defines physical life for us — Jesus defines life itself, by presenting himself and saying, "I am the Life." Anyone who truly looks upon him knows in the inmost depths of his soul that he is looking on Life itself.

There is no deeper need in India and the world today than just this practical mysticism that Jesus brings to bear upon the problems of life. "No man is strong who does not bear within himself antitheses strongly marked." The merely mystical man is weak and the merely practical man is weak, but Jesus the practical Mystic, glowing with God and yet stooping in loving service to men, is Strength Incarnate.

It is no wonder that India, tired of speculation, turns unconsciously toward him, the mystic Servant of all.

---

## BIBLIOGRAPHY

- Aberley J. *An Outline of Missions*, 1945  
 Abhishek J. *Religion as Knowledge*, Pune 1987  
 Allen R. *The Spontaneous Expansion of the Church*, 1965  
 Anderson E. *Churches at the Grass-Roots*, 1968  
 Anderson G. H. *The Theology of the Christian Mission*, 1961  
 Annual Statistical Report of S. D. Adventists, 1863-1987  
 Bailey/Jackson, *A Study of Missionary Motivation*, 1965  
 Banerjee B. *How to Communicate the Good News*, Bombay 1979  
 Bang/Patel, *Health Care-Which way to Go?* Delhi 1985  
 Bavinck J. H. *An Introduction to the Science of Missions*, 1960  
 Beach B. B. *Ecumenism — Boon or Bane?* 1974  
 Ben Wati, D. J. *Whither Evangelicals?* Bombay 1975  
 Bergquist/Manickam, *The Crisis of Dependency*, Madras 1976  
 Beaver H. J. *From Missions to Mission*, 1964  
 Bouquet A. C. *Comparative Religion*, 1969  
 Brown W. J. *Chronology of S. D. A. Education* 1872-1982  
 Bryon E. *Medical Educational League of S.D.A.* 1965  
 Buerkle H. *Indische Beitraege zur Theologie*, 1966  
 Brunton Dr. P. *A Search in Secret India*, Bombay 1982  
 Buell/Hyder, *Jesus: God, Ghost or Guru?* 1978  
 Carey R. L. *Commonsense Nutrition*, Pacific Press 1978  
 Conley W. W. *Tribal Conversion*, St. Bonifacius, Minn. 1975  
 Coxill H. W. *World Christian Handbook*, 1968  
*Christian Medical Journal of India*, Nagpur 1989  
 Dayton E. R. *That Everyone May Hear*, Monrovia, Ca. 1980  
 Devanandan/Thomas, *Christian Participation and Nation*, 1960  
 Dickassen F. *Missionary Motives*, 1958  
 Droege T. A. *Faith Passages and Pattern*, Philadelphia 1983  
 D'Silva Dr. L. *The Christian Community*, Pune 1988  
 East-West Comm. Inst., *Working with Villagers*, Washington 1977  
 Eims L. R. *The Lost Art of Disciple Making*, Zondervan 1980  
 Exley R./H. *In Search of the Missionary*, 1970

- Fife/Glaser, *Mission in Crisis*, 1963  
 Funck/Wagnalls, *Encyclopedia of Missions*, 1891  
 Gandhi M. K. *An Autobiography*, Ahmedabad 1987  
 Gaw S. J. *Spicer Memorial College*, 1966  
 Glover Kane, *The Progress of Worldwide Mission*, 1960  
 Gruehn W. *Die Froemigkeit der Gegenwart*, Konstanz 1960  
 Grulan/Mayers, *Cultural Anthropology*, Zondervan 1980  
 Green M. *Runaway World*, Bombay 1982  
 Hallencreutz C. F. *New Approaches to Men of Other Faiths*, 1970  
 Harm/Vicedom, *Die Missionierende Kirche*, 1962  
 Hanks T. D. *God so loved the Third World*, Maryknoll 1984  
 Harr W. C. *Frontiers of the Christian World Mission*, 1962  
 Hamilton F. E. *The Basis of Christian Faith*, London 1933  
 Haynes C. B. *The Legion of the Tenth*, Nashville, Tenn. 1956  
 Hedlund R. E. *Church Growth in the Third World*, Bombay 1977  
 Hedlund R. E. *Roots of the Great Debate in Mission*, Madras 1981  
 Heydt H. J. *A Comparison of World Religion*, 1976  
 Horne R. *The Health Revolution*, Avalon, Australia 1985  
 Hunt D. *The Cult Explosion*, Eugene, Oregon 1980  
 Hetzell M. C. *The Undaunted*, 1967  
 Hoekendijk J. C. *Die Zukunft der Kirche*, 1964  
 Indian Council of Med. Research, *Health for All*, Delhi 1981  
 James G. D. *Missions on the March*, Bombay 1982  
 Jones E. S. *The Christ on the Indian Road*, London 1927  
 Jones E. S. *Christ at the Round Table*, London 1928  
 Jones T. K. jr. *Our Mission Today*, New York 1963  
 Jung C. G. *Psychology and the East*, 1978  
 Kakar S. *The Inner World*, Delhi 1986  
 Kessler J. P. *Missions and Churches in Peru and Chile*, 1987  
 Kitagava D. *Race Relations and Christian Mission*, 1965  
 Kobialka Dr. M. *The Preaching of the Cross*, Bulawayo 1971  
 Kobialka Dr. M. *Mehr als Brot*, SDA Missions, Frankfurt 1975  
 Kraemer H. *The Communication of the Christian Faith*, 1960  
 Lal B. K. *Contemporary Indian Philosophy*, Delhi 1987  
 Latourette K. *History of the Expansion of Christianity*, 1970

- Loma Linda University, For God and C.M.E.*, 1964  
*Manorama, Year Book*, Kottayam-Kerala, 1988  
 Maxwell A. S. *Your Friends-the Adventists*, Pacific Press 1967  
 McGavran, Dr. D. *Understanding the Church in India*, Bombay 1979  
 McGavran, Dr. D. *Understanding Church Growth*, Madras 1982  
 McGavran, Dr. D. *Church Growth in Mexico*, Eerdmans 1963  
 McMillan Dr. S. T. *None of These Diseases*, Bombay 1974  
 Mitchell/Rynbergen, *Nutrition in Health and Disease*, 1984  
 Mowry C. E. *The Church and the New Generation*, New York 1969  
*Moody Press, I Tithe Joyfully*, Chicago 1960  
 Neill S. *The Unfinished Task*, London 1957  
 Nichol F. D. *Seventh-Day Adventist Bible Commentary*, 1953  
 Olson i. W. *The Crisis Ahead*, Angwin, Ca. 1976  
 Oosterwal Dr. G. *Mission Possible*, Nashville, Tenn. 1972  
 Oosterwal Dr. G. *Mission in a New Key*, 1971  
 Palmer D. C. *Explosion of People Evangelism*, Chicago 1974  
 Pannikar K. M. *Asia and Western Dominance*, 1956  
 " *Kerygma und Indien*, 1967  
 " *Christus der Unbekannte im Hinduismus*, 1965  
 Pickett J. W. *My Twentieth Century Odyssey*, Bombay 1980  
 Parker J. I. *Directory of World Mission*, 1938  
 Potter P. *Das Heil der Welt Heute*, 1973  
 Ranganathananda S. *Science and Religion*, Calcutta 1982  
 Read W. R. *New Patterns of Church Growth in Brazil*, Eerdmans 1968  
 Robinson D. E. *The Story of our Health Message*, 1955  
 Roehr Dr. H. *Die Weltreligionen im Unterricht*, 1964  
 Shearer R. E. *Wildfire: Church Growth in Korea*, Eerdmans 1966  
 Stock F. M. *People Movements in the Punjab*, Pasadena 1975  
 Stott J. *Issues Facing Christians Today*, Bombay 1988  
 Stoodt Dr. D. *Mission im Selbstverständnis der Urgemeinde*, 1964  
 Tiwari K. N. *Comparative Religion*, Delhi 1987

- Thomas M. *The Acknowledged Christ — Indian Renaissance*, Madras 1970  
 Thompson L. W. *Basic Beliefs of Christianity*, Bombay 1978  
 Tyndale — *The Living Bible*, 1985  
 Thiessen C. A. *A Survey of World Missions*, 1955  
 Vaswani J. P. *Doors of Heaven*, Pune 1986  
 Vivekananda N. *In Defence of Hinduism*, Calcutta IX 1983  
 " *Hinduism*, Madras XI 1982  
 " *Essentials of Hinduism*, Calcutta X 1978  
 " *Complete Works*, Calcutta VI 1988  
 Vicedom G. F. *Missio Dei*, 1958  
 Wagner P. *Frontiers in Missionary Strategy*, 1971  
 Webber R. E. *The Church in the World*, Zondervan 1986  
 Weber Max, *The Religion of India*, Glencoe 1962  
 Wilkins W. J. *Hindu Mythology*, Calcutta 1981  
 White E. G. *Counsels on Health*, 1951  
 " *Evangelism*, 1970  
 " *Medical Ministry*, 1970  
 WHO *The Community Health Worker*, Geneva 1987  
 Yamamori/Taber, *Christopaganism or Indigenous Christianity*, 1975
-



Dr. Martin Kobialka was born on the same day and at the same place as the German philosopher Immanuel Kant, only 204 years later. He was brought up in a Lutheran family. In World War II he was forced into the army at an age of fifteen along with many of his school mates. In Innsbruck/Austria he became a Seventh-Day Adventist and studied Medicine in order to become a mission doctor. Since he believed that Jesus would return within the next ten years, he changed his mind and decided to become only a soul winner for Christ. He attended Marienhoehne Theological Seminary in Darmstadt, and earned his school fees as a literature evangelist. After graduation he served as a teacher, pastor, evangelist, youth director, and translator in many cities in Germany. He did his post-graduate studies at the universities of Munich and Frankfurt, at Potomac University and Newbold College, and his research work at Andrews University and at the General Conference. He received his doctorate in Missiology at the University of Frankfurt/Main. He was a professor at Solusi College in Africa and at Newbold College near London. At present he is Dean of Health Education and Professor of Religious Philosophy at Spicer Memorial College and serves also as visiting professor of Andrews University in USA. He is married to Elvira, a ministers daughter, and they have four children. He published a book on sermon outlines entitled "The Preaching of the Cross." His work "Adventist Missions" is a basic document on missiology. His book on Daniel has been broadcast by Adventist World Radio. Recently one of his lectures in Poona on "Preventive Medicine" was reported by radio and newspapers all over the world. The North German Broadcasting Corporation transmitted his lecture in Missiology on "Reincarnation and Human Rights." His publication on "Hinduism-Islam-Buddhism-Christianity" is read all over India. From his present work we quote his motto: "I will venture to speak of those things alone in which I have been Christ's instrument."

